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ABSTRACT

Counseling has emerged in the 20th century as one of three major helping professions, the others being psychology and social work. The United States has had a significant influence on the development of counseling all over the world. An outcome of the International Counseling in the 21 Century Conferences has been the recognition that, regardless of where people train to be counselors, they learn to adapt their training with the cultural realities of their own country. In many respects this is what is happening in America now. Due to the increasing cultural and ethnic diversity, counselors and counselor educators in the U.S. are more aware of the need to incorporate the realities of working in multicultural settings. This book is an outgrowth of the belief that counseling has developed similarly yet distinctly in each country. These papers describe the past, present, and future of counseling in the Pacific Rim countries, such as Australia, China, Hong Kong, Indonesia, Japan, Taiwan, Korea, and Singapore, as well as Canada and the United States. Papers include: "History of Counseling in Australia" (Clive Williams); "Counseling in Canada" (E. Anne Marshall and Max R. Uhlemann); "Development of Counseling in Hong Kong" (Betty Lai-ling Lai); and "Counseling in Singapore: Trends, Issues & Future Directions (Esther Tan). Many papers address school counseling. (Each paper contains references.) (JDM)

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COUNSELING IN PACIFIC RIM COUNTRIES

PAST - PRESENT - FUTURE

Edited by William Evraiff

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It is easy to have the idea for this kind of book. Finding the people who will accept the responsibility needed to bring it to fruition is much more difficult.

I need to thank first the authors. In several instances, there is a shared perspective with an American author collaborating with one or more writers from the country involved. The author(s) made a commitment to complete the project in a time limited period, and they not only followed through, but did so with a very professional product.

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Fourthly, my son, David, made his contribution via his computer and color scanner to design the final cover.

Lastly, I appreciate most of all, my wife, Lois, who supported me in this endeavor and took time out of her busy schedule to help finalize publication.

PREFACE

Counseling has emerged in the 20th Century as one of three major helping professions, the other two being psychology and social work. After World War II, many countries sent some of their leading educators to the United States for advanced studies. In the subsequent years, the educators who came included many whose interests were in counseling. Those who were educated in the United States returned home, often to become leaders in their own countries and strong proponents for counseling. Thus, the United States has had significant influence on the initial development of counseling in those countries.

In the past ten years, I have worked with numerous persons involved in counseling in Pacific Rim countries. I had the good fortune, as a result of these contacts, to organize a series of International Counseling Conferences with the main theme being Counseling in the 21st Century. These conferences were jointly sponsored by The Chinese University of Hong Kong, City University of Hong Kong, Institute of Education in Singapore, Northern California Graduate University, Osaka City University, San Francisco State University, and the University of Victoria.

One of the most striking outcomes of these conferences has been the recognition that regardless of where people were trained, they learned to temper their training with the cultural realities of their own country.

In many respects, what has happened to counselors from Pacific Rim countries is quite similar to what has been happening in the United States. The increasing cultural and ethnic diversity in the United States has produced an awareness among counselors and counselor educators that counselors in the United States needed to incorporate the realities of working in multicultural settings. The initial focus in the United States had been to examine theory and process in a kind of generic sense, without much focus on the diversity of client populations. It was, as if the counseling process could be automatically applied, regardless of what the client brought to the process in the form of unique backgrounds often extremely dissimilar to that of the counselor.

This book then has been the outgrowth of a belief that counseling has developed similarly yet quite distinctly different in each country. I hope the readers will appreciate those differences.

I have used the term "editor" somewhat apprehensively. I decided early on that the flavor of the book would be lost if the material were edited. In the truest sense, I have been a "collector" of these histories, with no attempt to refine the writings.

Bill Evraiff

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History of Counseling in Australia

Clive Williams

Dr Clive Williams, B.A.,B.Ed.,Ph.D., is a psychologist in private practice and Managing Director of Wilson Banwell Proprietary Limited, a firm of consulting psychologists. Before entering private practice Dr Williams was for 17 years the Director of the University of Sydney Counselling Service and prior to that for ten years a Counsellor in the University of Queensland Counselling Service. He is a Fellow of the Australian Psychological Society, a foundation member of that Society and the foundation Editor of Australian Psychologist and foundation Chairman of the Board of Counselling Psychologists. Dr Williams is a former President of the Australian Psychological Society.

To appreciate the development of counseling in Australia it must be understood for its roots in the discipline of psychology.

Although Australia is now one of the most multicultural societies in the world, at the beginning of this century it was, apart from its indigenous Aborigines essentially an Anglo-Celtic society with its cultural roots firmly attached to the British Isles and, to a lesser extent, Europe and North America. Appointments to Australia's young Universities came from Britain or from Australians who had gone to study at Oxford, Glasgow or Edinburgh. The influence of Scottish philosophy was strongest, as a high proportion of early appointees to lectureships or professorships in Philosophy had come from Edinburgh.

Early philosophy courses from the 1890's frequently contained sections on psychology, and despite Australia's tremendous geographical isolation from Europe and North America in times when communications were poor, there was a remarkable awareness of developments in psychology on the other side of the world.

Indeed, some Australian psychologists soon made contributions of their own. Stanley Porteus was appointed as Superintendent of the Bell Street Special School in Melbourne in 1912. He became dissatisfied with the appropriateness of the Binet Test for use with retarded children, considering it too scholastic and verbal. He proceeded to devise the now well known Porteus Maze Test. Porteus spent a three year period as Lecturer in Experimental Education before leaving for the USA where he became Director of the Vineland Institute in New Jersey and finally Professor of Clinical Psychology at the University of Hawaii.

Another of the pioneers in Australian psychology who became more famous after he left Australia was Elton Mayo. Mayo was a graduate of Adelaide University who was appointed in 1911 to the newly founded University of Queensland in Brisbane as Lecturer in Logic, Psychology and Ethics. He was promoted to Professor of Philosophy in 1919 and held that position till his resignation in 1923. Mayo had become interested in the treatment of "shell shocked" ex-servicemen from World War 1. He went to the USA, working in the Universities of Pennsylvania and Harvard where he was a Professor 1928-47. Mayo became well known for the famous Hawthorne studies and his publications (1933, 1949) had a major impact on social industrial research and policy in USA and beyond. Mayo was an early proponent of what we have come to call humanistic psychology.

The Early Testing Movement

Like Porteus, other early Australian psychologists became interested in mental testing. As early as 1921 in the most isolated State (Tasmania) in the most isolated continent, H.T.Parker conducted a revision of the Binet Test for Australian use. In 1924, in Sydney, Godfrey Phillips carried out his own revision. In both cases these revisions were carried out to assist in the classification of children having special educational needs.

In 1922 the Tasmanian Government appointed Parker to establish in Hobart a psychological service in the Education Department to deal with children with mental retardation and problem children of normal intelligence referred by their teachers. This was the forerunner of a school psychology and counselling service.

In 1924 the South Australian Education Department appointed Dr Constance Davey to a similar position to Parker's. Davey had gained her Ph.D. at University College, London under Spearman's supervision. A few years later Dr Ethel Stoneman was appointed to a similar position in Perth, Western Australia. Like Davey, Stoneman had studied in Britain, gaining a Ph.D. from Edinburgh. These appointments are significant from two points of view. First, the three least populated States were the first to make psychological appointments and secondly, in a period when women did not traditionally play a prominent part in public life, two of these appointments were women. The fact that the Colony of South Australia was one of the first places in the world to accord full adult suffrage to women (1894) and that when the separate colonies federated in 1901 to form the Commonwealth of Australia, this right was accorded to all women, may have something to do with this situation.

Although the three least populated states showed the way, the most populous state, New South Wales, soon followed. The same interest in test development was evident, with McRae being active in test construction. Much of the early work in this field was influenced by the work of Spearman with whom McRae had worked in London.

What is evident from the foregoing is that the beginnings of psychology in Australia was identified closely with mental testing and the classification of children for appropriate educational purposes.

Vocational Counseling

The first vocational guidance program was instituted within the New South Wales (NSW) Education Department in 1926. By 1931 the States of Victoria, South Australia and Queensland had followed suit. In 1932 the Vocational Guidance Bureau in NSW was transferred to the Department of Labour and Industry. It worked closely with the Youth Employment Section in placing adolescents in employment. As the depression years advanced the staff was increased by the addition of three psychologists. Greater use of psychological tests followed, including some tests developed locally and others, such as the U.S. Army Alpha, being adapted.

By 1937 the number of cases seen each year amounted to 4000. About 25% of these were referred by the Child Welfare Department or by the Children's Court. In the same year the number of staff doubled to carry out surveys of registered unemployed. About 10000 were tested and interviewed in a little over a year. Research was also carried out which supported the results of similar studies in Britain and USA, that persons who were deemed to be suitably placed after vocational counseling were judged by their employers to be more successful than those who had no vocational counseling.

By the time World War II arrived vocational counseling was well established and the psychologists engaged in this activity were able to transfer their skills to the needs of the Army, Navy and Air Force, each of which set up its own psychology service. After the war the Commonwealth Government, through the Commonwealth Employment Service, took responsibility for vocational counseling in all States except NSW where the strong service within the Department of Labour and Industry was retained.

School Counseling

Following the foundations laid by Parker, Davey and Stoneman whose achievements have already been mentioned, the next major development occurred in NSW where Wyndham was appointed in 1935 as Research Officer to the Department of Education. He was a great believer in streaming children into the most appropriate secondary education and set out to improve the basis for this through the use of group tests administered first in fourth class and then in sixth in primary school. A cumulative record of the child's history plus a high school

entrance examination largely determined a child's allocation to a secondary school. Wyndham realised, however, that other, non-quantitative, factors may need to be considered and arranged for two school counselors to be appointed in two areas of metropolitan Sydney. Their success led to the number of counselors being increased to ten by the outbreak of the war. (After the war development was sporadic but grew to 407 in 1973 and to approximately 700 at present).

Hall (1977) has pointed out that "counsellors became the servants of the selection and classification system with test administration and related tasks as their first and most time-consuming duty." Nevertheless, problem children were referred by teachers and in NSW special clinics were established to which the more difficult of such children were referred.

Initially the emphasis of school counselors was on group testing. In later years this switched to individual case work, frequently involving parents and other family members. The State of NSW also led the way in making counseling available to students in Technical Colleges. The first appointment was made to Sydney Technical College in 1936. Other States did not follow suit till after the end of World War II.

Post-War Developments

The period immediately following the war saw a rapid growth in industrial development and population - both natural and that produced by the settlement of refugees and displaced persons. The earliest demands were placed on counselors in schools and technical colleges to meet the sudden demands of returning ex-servicemen and servicewomen. In NSW the number of technical college counselors grew from six in 1945 to 80 in 1985.

Until this time counselors did not exist in the country's universities. This began to change slowly from the early 1950's, until eventually all universities had counseling services. The greatest increase has occurred during the last twenty years. On the whole, as befitting their university appointments, these counselors were better qualified and began to offer a professional lead in the field. Their orientation was chiefly influenced by Rogers and Australians who had worked with him, such as Barrett-Lennard and Pentony, and by other American counseling psychologists, particularly Carkhuff, Truax, Ivey and Egan.

The focus of university counselors' work tended to be personal adjustment problems, dependence-independence issues as well as adjustment to tertiary level study. Unlike their North American counterparts they carried out little in the way of vocational counseling, partly because the difference in the education systems meant that those decisions were made at an earlier age.

Other areas which have developed over the past twenty years include counseling in family courts, community health centres and drug and alcohol centres. In Australia all States have uniform divorce legislation which requires all couples seeking divorce to attend counseling sessions with a counselor attached to the Family Court. This arrangement has been very effective in assisting the courts to resolve property settlement and child access issues by minimising the normal adversarial nature of the legal system.

The most recent opportunity for counselors is in the rapidly expanding provision of Employee Assistance Programs (EAP's). There is a range of qualifications among these counselors and this is a cause of some discord between the various service providers.

The Training of Counselors

It was not until well after World War II that any special training in counseling was provided by the academic institutions. Prior to that counselors were graduates in psychology who received further in-service training within the employing organisation - particularly Departments of Education and Technical Education. In earlier years some States required only two years of psychology for entry to the in-service training program. In all States trainees as School Counselors were required already to have teaching qualifications.

The former Commonwealth Department of Labour and National Service also developed an in-service program for training vocational counselors. This began in 1966 and consisted half of theory and half of practice, new appointees to the Department being recruited directly into the program.

Formal university courses leading to various qualifications from graduate diplomas to masters degrees did not become available until the early 1970's. The development of these courses more or less followed the increased demand for counselors. However, the universities could not meet the demand and numbers of counseling courses sprang up outside the recognised educational institutions. Some of these were conducted by church and welfare agencies.

Many "lay" counselors were trained as marriage counselors in church sponsored marriage guidance centres. The agencies received funding from the Commonwealth Attorney General's Department provided their training programs were of approved standard. Harvey (1964) the Senior Psychologist in that Department outlined the procedures involved. Carkhuff (1969), in discussing the

role of lay and professional helpers stated that the procedure outlined by Harvey typified most lay training programs. It is interesting to note that of all the references quoted by Carkhuff, Harvey's is one of the earliest. Thus it is paradoxical to note that at a time when formal professional training had yet to begin, counseling psychologists in Australia should effectively pioneer training for "lay" counselors.

The different levels of training available throughout the community has long been seen as a difficulty for counselors (Williams,1978; Wills,1980) and that is still the case, making it difficult for clients who wish to see a counselor to know how qualified or well trained is the counselor they are seeing. This does not apply to counseling psychologists since psychologists are required to be registered in all States and the Northern Territory. However, non-psychologists swim in very muddy waters.

Professional Societies

From the early 1920's when the Australasian Association of Psychology and Philosophy (catering for New Zealand as well as Australia) was formed, there had always been an organisation satisfying the professional interests of psychologists. In addition, individual psychologists maintained membership in the British Psychological Society or the American Psychological Association. As the end of World War II approached it was felt that there should be a society more closely identified with the needs of Australian psychology. Accordingly,in 1944, steps were taken to establish the Australian Oversea Branch of the B.P.S. and the first conference was held in August 1945 under the chairmanship of K.Tasman Lovell, recently retired from the Chair of Psychology at the University of Sydney. Groups of the Australian Branch were later formed in each State capital.

In the early 1960's the need for greater autonomy became strongly expressed and in 1966 the connection with the B.P.S. was severed and the independent Australian Psychological Society was formed. Its structure was closer to that of the A.P.A. with specialist Divisions being formed. However, Counselling was not one of these and it was not until 1977 that a Division (now called a College under the new APsS structure) was formed with Clive Williams as founding Chairman. The Division grew steadily to become the second largest within the Society and has played an important role in determining standards and curricula within the academic institutions.

It has already been pointed out that there are many counselors who are not psychologists and, since these persons were not eligible to join the A.Ps.S., it is not surprising that they have formed associations of their own. Some of these were formed by counselors in Education and Technical Education Departments who did not identify themselves with psychology and they tended to call themselves "Counsellors Associations". Some have no specific qualifications for entry and function chiefly as information exchanges and meeting places where members share ideas. Others, such as the Queensland Counsellors Association, specify certain entry requirements.

Considerations For the Future

It will be obvious from the historical outline in the early part of this chapter that the beginnings of counseling in Australia came from the discipline of Psychology. In recent years other disciplines such as Social Work and Education have been actively involved. This trend is likely to continue.

There is a great demand for counseling in the Australian community as well as a great demand for training as counselors. Over (1983) surveyed undergraduate psychology students at first year and third year levels at three universities in the State of Victoria. They were asked to identify the training they wished to undertake and the work roles and contexts in which they wished to work. At both levels students wanted training in counseling as their first choice while their preferred work context was also counseling. There is no reason to doubt that this will continue to be the case.

Because there are insufficient university places available to satisfy the needs of all those wanting training in counseling, many people are seeking training from a range of courses of varying quality. The challenge for the future is both to increase the opportunity for university based training and to find a way of regulating other programs without interfering with the freedom of individuals to gain counseling skills through these means.

There already exists a sense of threat felt by professionally qualified counselors that the increasing number of non-professionally qualified counselors will affect both their conditions of work and their status in the community. It is important that these concerns be resolved as soon as possible. One way of achieving this is to institute a form of credentialling for those counselors who are not psychologists.

There are already some tentative moves in this direction.

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Counseling in Canada

E. Anne Marshall and Max R. Uhlemann

E. Anne Marshall, B.A. (Hon), M.A., Ph.D., is currently an Assistant Professor in the Department of Psychological Foundations in Education at the University of Victoria, British Columbia, Canada. Dr. Marshall has been teaching in the area of counseling for fifteen years. Her academic interests include counselor education and skill training, career and life planning, school counseling, and feminist counseling. She has worked as a School Psychologist in both British Columbia and Ontario, and maintains a private practice as a Registered Psychologist in Victoria, British Columbia.

Max R. Uhlemann received his doctorate from Colorado State University in 1974. He is currently a Professor in the Department of Psychological Foundations at the University of Victoria, Victoria, British Columbia, Canada. His academic interests include the education of counselors and psychologists and conducting research in the areas of stress management, cognitive factors in the therapeutic change process, and ethics education. Dr. Uhlemann is currently the Editor for the Canadian Journal of Counselling. His professional practice interests include stress management, post-traumatic stress disorder, vicarious traumatization, and loss. He is a Registered Psychologist in the province of British Columbia.

Introduction

Canada is a nation of approximately 25 million people of diverse ethnic backgrounds. It was first colonized and settled by the French, and then by the British. It is a democratic country based on the British tradition. Canadians value equality of opportunity, freedom of choice in decision making, individualism, and personal initiative and responsibility. These values pervade the philosophical orientation of the guidance and counseling[1] movement in this country.

Canada consists of ten provinces and two northern territories joined together in a confederation. It is a bilingual country, with English and French as official languages. The Francophone population is largely concentrated in the province of Quebec. Ontario and New Brunswick also have significant Francophone populations. Canada's aboriginal or First Nations peoples are found throughout the country. These include Inuit (Eskimo) and Indian peoples. Immigration over the past few decades has also contributed to the country's ethnic and cultural diversity. Initially, immigration came primarily from Western Europe and China. More recently, people have come from eastern Europe, eastern Asia, and a wider range of oriental countries. Political and cultural differences notwithstanding, every province in Canada has jurisdiction over education and health, the two areas contributing most to counseling.

Consistent with the Canadian democratic tradition, guidance and counseling activities have always been based on a fundamental concern for the individual. Personal worth, dignity, and uniqueness of each individual are concepts incorporated into the Canadian Charter of Rights and Freedoms. This humanistic philosophical basis has remained dominant in Canadian counseling, although the form and direction of activities have changed over time.

In this chapter, we first present a brief historical overview of the development of counseling in Canada. We then describe several "professional" issues of particular importance in the Canadian setting: counselor education, the Canadian Guidance and Counselling Association (CGCA), certification, and ethical standards. A discussion of the current practice of counseling in Canada follows, with particular emphasis on school counseling and career counseling. We close with a number of questions and issues for the future.

Historical Context

The development of counseling in Canada has been relatively recent. We have generally followed the lead of the United States (see Evraiff & Hays' chapter elsewhere in this book for developments in American counseling). Many Canadians have received their advanced university training in the United States,

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[1] In Canada, "counselling" is spelled with two "ls". In this chapter, we have used the American spelling "counseling", except for titles and references which reflect their country of origin.

and many of the books used in guidance and counseling are American. There are, however, some differences between the two countries, because of geographical, social, and political variation. The general trends in Canada will be highlighted here.

In the early 1920's vocational guidance was introduced into Canadian schools to help students become familiar with the various career opportunities and occupations open to them (Herman, 1981). After the depression years of the 1930's, a more progressive educational philosophy began to dominate, with emphasis on individual differences, curriculum choices, decision making, testing, and maintaining positive mental health. Guidance was defined by Laycock (1944) as "the process whereby the abilities of pupils along physical, social, emotional, occupational and interest lines are discovered and developed" (p. 175). Guidance was often part of secondary school homeroom classes, and included group discussions, testing, advising, and delivery of vocational and educational information. Private Guidance Clinics were also established in many parts of Canada at this time.

During the 1940's, it was recognized that teachers could not offer guidance services adequately along with their own subject teaching. Testing and counseling were particularly acknowledged as functions requiring specialized training. In the late 1950's and 1960's, emphasis on guidance activities decreased. Services in schools concentrated on the one-to-one, psychotherapeutic approach to helping promoted by Carl Rogers (1951). Group applications were used less often. The Rogerian, or "person-centered" approach, had a major impact on counseling in Canada (Herman, 1981). Schools began hiring full time counselors, and provincial Departments of Education began issuing certificates for teachers who took specialized training in counseling.

In the last two decades, we have seen a shift in emphasis in counseling to a more directive, developmental, and preventative approach (Robertson & Paterson, 1983; Van Hesteren, 1986; Van Hesteren & Pawlovich, 1989). Activities designed to enhance self-esteem, awareness of self and others, interpersonal skills, valuing and decision-making processes, career exploration, and life planning are being integrated into the public school curriculum from kindergarten through secondary school graduation. Programs such as "The Hole in the Fence" (Health and Welfare Canada, 1976), which addresses substance abuse and peer pressure, "Second Step" (Committee for Children, 1988), which includes empathy training, decision making and anger management, and "Engage!" (Centre for Career Development, 1994), which covers career exploration, are preventive and developmental approaches to issues which all students face. The integration of these guidance-oriented activities into the general curriculum is indicative of a psychoeducational approach in counseling, in contrast to the earlier psychotherapeutic orientation.

As we approach the year 2000, people are dealing with rapid changes in work and employment patterns, family structures, trade and economic factors, health, and social problems. We are seeing increased attention to personal rights, driven by the national Charter of Rights and Freedoms and subsequent provincial legislation. Women, disabled people, and minority groups are receiving social and legal support. Multicultural issues, including First Nations issues, are of increasing importance. Families are changing; the traditional two-parent family with father working and mother at home full time is disappearing. There is constant pressure to maintain a middle-class lifestyle. Diverse people, choices, and contexts mean a diversity of problems. Counselors are increasingly seen as a resource in dealing with these problems.

The Canadian Guidance and Counselling Association

The Canadian Guidance and Counselling Association (CGCA) was formed in 1965 to represent counseling on a national level. Current membership in this organization is about 1600 people. The Association is organized on a geographical basis, with each province or territory represented on the Board of Directors. Because of their bilingual populations, the provinces of Ontario, Quebec and New Brunswick have both a Francophone (French) and an Anglophone (English) director. This structure is different from that of the American Counseling Association (ACA), which is a national umbrella organization with divisions representing various areas of counseling application.

There are four categories of membership in CGCA: Full (for those with training and/or experience), Associate, Student, and Retired. There are no minimum requirements for CGCA membership because there are no national "standards" for counseling, however, CGCA has adopted the Master's degree as the recommended level for counselor training. Within CGCA, there are at present four Chapters, or special interest groups, which members can join for additional fees: Counsellor Educators, Feminist Network, National Capital Region, and North West Territories (NWT) School Counselors.

The Association holds annual conferences, which offer numerous workshops and presentations relating to research and practice in the field. At the 1995 conference in St. John's Newfoundland, there were over 400 counselors in attendance.

CGCA has produced its own journal since 1967. It was first titled the Canadian Counsellor, and in 1983 the name was changed to the Canadian Journal of Counselling. It publishes articles of interest to counselor educators and practitioners working in schools, community agencies, university and college counseling centers, other institutions, and private practice. The journal is the only national, bilingual, refereed counseling publication in the world.

Counselor Education

Within universities, counselor education programs have most often been housed in faculties of Education (Whiteley, 1984). However, counseling is also taught in Departments of Psychology.

In response to a growing agreement that guidelines for counselor education were needed, an ad hoc committee was formed at the 1980 CGCA meeting to develop a set of guidelines. A study was commissioned (Jevne, 1981) to survey the competency preferences of a country-wide sample of counselor educators, practitioners, and students. The results indicated a high degree of agreement regarding the relative importance of various competency areas--self-awareness, personal characteristics, counseling skills and techniques, theoretical background, and professional/ethical conduct were ranked the highest. There was also consensus on most issues pertaining to counselor education. The four most important training modes were supervised practicum, core curriculum, personal growth experiences, and micro-training.

Incorporating the results of the survey along with other submissions, a set of guidelines for counselor education was drafted, reviewed, and completed by Peavy, Robertson, and Westwood (1982). The guidelines included specific recommendations regarding: 1) program objectives, 2) curriculum, 3) students, 4) qualifications of counselor educators, and 5) number of faculty and staff. The guidelines have continued to serve as the standard for university-based counselor education programs across the country.

The CGCA position paper for the provision of counseling services (Van Hesteren and Pawlovich, 1989) recommends the adoption of a "broad spectrum, life-span developmental emphasis for construing the counseling function" (p. 186). It is recommended that counselor education programs adopt this approach so that counselors can address the social, political, technological, and economic factors and processes which either facilitate or impede optimal development. Currently, the Counselor Educators' Chapter of CGCA is preparing a document which will address current issues in the definition and practice of counseling.

Certification and Registration

Canadian Counsellor Certification (CCC) was initiated by CGCA in 1987, and revised in 1990. The primary objectives of certification are to establish a national certification process, to identify counselors for the public, and to maintain a register of certified counselors (CGCA, 1990). Requirements for certification include CGCA membership, a graduate degree (or equivalent) in counseling or a related professional field, and two professional references. Graduate level coursework in counseling theory, a supervised counseling practicum and courses in six of fourteen application areas (eg., group counseling, career development, multi-cultural counseling) are also required. Initial certification is for three years and must be

renewed every three years thereafter. This involves continued CGCA membership and completion of four Level I or Level II Continuing Education Units (CEU's) recognized by the Association and at the time of writing, there are over 350 Certified Counselors in the country. Though CCC is the only certification for counselors in Canada, except for provincial certification in Quebec, this designation has not yet been widely recognized as a valuable credential.

An interesting development regarding registration of counselors is currently in progress in the province of British Columbia. Five associations have applied for registration as self-governing professions under the Health Professions Act in the province: the British Columbia Art Therapy Association, the British Columbia Association of Clinical Counsellors, the British Columbia Association for Marriage and Family Therapy, the Canadian Association of Rehabilitation Personnel-British Columbia Society, and the Canadian Professional Counsellors Association. If successful, a governing body (a college) will be established to regulate the practice of counseling in one or more of these professional groups. The college will then be legally responsible to address issues such as qualifications, standards of practice, and discipline. Scope of practice would be defined and possibly made exclusive to registrants of the college. Psychologists (including counseling psychologists) are presently regulated in this manner in all provinces in Canada, including British Columbia. The situation has raised many expressions of concern. For example, the British Columbia School Counsellors' Association (BCSCA) has requested that school counselors be exempt from the proposed college, and that the title "school counselor" and "teacher-counselor" be reserved for those counselors working in the public schools (BCSCA, 1995). A further concern is level of training--some of the members of the five associations applying for registration have no university degrees or specialized training in counseling

Ethical Standards

The existence of a code of ethics is one of the most notable characteristics of a profession (Richie, 1990, Wilensky, cited in Simpson, 1992). A code of ethics assists members in keeping their activities within the bounds of accepted standards of preparation and competence. CGCA originally published the Guidelines for Ethical Behaviour in 1981. These were revised in 1989, and are based on those of the American Counseling Association (1988).

CGCA members are involved in a wide range of activities in a variety of work settings, including public education, colleges and universities, government, industry, business and private practice. This creates complexities which are challenging to address when setting ethical standards. A Counselling Ethics Casebook authored by Schulz (1994) provides case studies and essays related to the ethical standards, and includes procedures for processing complaints of ethical violations. The Casebook is provided to all CGCA members.

Current Practice in Counseling

Counseling professionals and the public continue to ask the question, "What is counseling?" Even the name produces some confusion because counseling is both a process and a scientifically based discipline (Friesen, 1983). Counseling is not exclusive to "counselors"; the term is used loosely by many people in helping-type roles. Within Canada, only Quebec has a legal definition of counseling (Westwood et. al., 1995). In other provinces, the boundaries defining the profession are not clear.

It is generally agreed that counselors work with "normal" (rather than "mentally ill") individuals living in the community (rather than in institutions), who are experiencing developmental issues or personal crises (Hiebert, Simpson & Uhlemann, 1992). Some authors (Myers, 1991; Street, 1994) have called this a "wellness" approach. However, in a survey conducted by Hiebert and his colleagues (1992), it was found that most counselors seem to be providing remediation and rehabilitation services which focus on improving people's skills to deal with problems. This is in contrast to the expected focus on educational, developmental, or preventative work.

In Canada, counseling overlaps with counseling psychology, and it is difficult to separate the two (Hiebert et al., 1992; Hiebert & Uhlemann, 1993). The most consistent difference between these two groups is level of training. Counselors usually have a Master's degree, whereas counseling psychologists are more likely have a doctoral degree. Interestingly, in the 1992 Hiebert et al. survey, counseling psychologists saw themselves as more invested in research than counselors, however, counselors in the survey did not report this difference. This would suggest that both counselors and counseling psychologists see themselves in the "scientist-practitioner" role--engaging in both research and practice in counseling.

Westwood and Borgen (1989) state that the main focus of counseling is to provide knowledge and skills, through a learning or educational approach, so that clients can be helped to meet their needs. Counseling always takes place within a social-political context which is constantly changing. Other themes include focus on assets/strengths, relatively brief interventions, emphasis on person-environment interactions, and emphasis on educational and life-career development (Westwood et al., 1995).

Counseling is practiced in a variety of settings, addressing a variety of client issues. A list of the types of counselors would at least include the following:

School counselors
Career and life planning counselors
Mental Health counselors
Rehabilitation counselors
Alcohol and Drug counselors
College and University counselors

Private Practice counselors
Marriage and Family counselors
Counselors in the military forces
Employee Assistance Plan (EAP) counselors

In this chapter, specific attention is given to two primary areas of counselor activity in Canada--school counseling and career development and counseling.

School Counseling

Today's schools are facing challenges as never before. The recent technological and information explosions are placing increasing demands upon the education system. There are a number of different groups with individual needs which must be met in the classroom. Large numbers of immigrants bring their language and customs to Canadian school classrooms. Special needs students are increasingly integrated into the regular classroom.

The youth of today need to develop attitudes and skills which will allow them to take advantage of new opportunities in the world, as well as to deal successfully with the pressures of uncertainty and change. An effective school counseling program helps students, teachers, and parents cope more effectively with these challenges (Carreiro, 1989).

The British Columbia School Counsellors Association (BCSCA) has proposed voluntary guidelines to promote both a consistent level of service in communities and a consistent level of qualifications for school counselors in the 21st century (1990). Whether at the elementary or secondary level, the guidelines propose that the role of the school counselor involves four interrelated and overlapping areas: counseling, consultation, coordination, and education. Each of these areas will be briefly described below.

Counseling involves working with individuals and groups. The counselor facilitates the understanding of problems and the acquisition of coping strategies to enhance personal, social, educational, and career development. Examples of counseling activities include: adjustment to separation and divorce, program modification for special needs students, and exploration of the relationships among personal goals, achievement, and career plans.

In consultation, counselors work with teachers, administrators, parents, and community personnel to promote the achievement of school and student goals. Consultation involves the collaboration of all partners, each with his or her own area of expertise and knowledge. For example, a school counselor may consult with teachers, a community social worker, and perhaps a medical practitioner to support a student's adjustment to a recent death in the family. Another example of consultation is conflict resolution.

Counselors co-ordinate the provision of services in order to meet the learning, personal, and social needs of students. Examples of co-ordination activities include inter-agency meetings, referrals to community resources, school-based team meetings, and individual case management.

Educational approaches to issues may take place with individuals, small groups, or entire classes of students. A school counselor can be involved in training peer helpers, conducting a workshop for school personnel about personal safety, or maintaining a career information/resource center.

With respect to qualifications, it is proposed that school counselors be required to have a teaching certificate and teaching experience. A Master's degree in counseling is recommended.

Career Counseling and Development

Canada is becoming well known internationally in the area of career counseling and development. A number of innovative projects are in evidence. The Conference Board of Canada has published the Employability skills profile. What are employers looking for? (1993). This list of academic, personal management, and teamwork skills desired by employers has generated interest and action on the part of teachers, counselors, parents, and employers.

In 1989, the Canadian Guidance and Counseling Foundation (CGCF) began a major initiative entitled "Creation and Mobilization of Counseling Resources for Youth" (CAMCRY). It represented a partnership among the Foundation, educational institutions, professional associations, government, and community agencies, with an emphasis on collaboration and consultation. Over 40 projects were jointly funded, for a total of 15 million dollars (Hiebert, 1992). Career and occupational programs were developed for specific groups of youth, including school students, young offenders, teenage mothers, street kids, First Nations adolescents, and learning disabled youth. Delivery methods range from print materials, to computer simulations, to videos. CGCF has been able to secure additional funding to support implementation of the various CAMCRY projects across the country (Bezanson, 1995).

It has been suggested (CGCF, 1992) that we promote a career development "culture" to raise awareness and encourage action regarding the importance of life-career planning. The Foundation has recently conducted a survey of career and employment counseling services in Canada (Conger, Hiebert, & Hong-Farrell, 1995). Nine issues for consideration were identified. These included leadership, isolation of services, counseling qualifications, difficulty of access (especially for adults), evaluation, counselor diversity, management planning, counseling resources, and mandates of service. Several recommendations were made: establishment of a leadership plan, initiation of training programs and credentialling, integration of career-oriented services with other counseling services, increased supply of quality,

affordable materials which are current, and a national survey of the need for career and employment counseling. Some of these recommendations are already underway. A national career development organization has been proposed, to be called the Career Development Network. Additional training and materials are being made available through the extension of the CAMCRY initiative outlined above. Also, a Career Development Chapter of CGCA is being organized.

Issues Facing Counselors in the 21st Century

A number of authors have identified issues we will be facing in the new century (BCSCA, 1990; Conger et al., 1995; Dobson, Dobson, & Ritchie, 1993; Hiebert & Uhlemann, 1993; Pedersen, 1991; Westwood, Bujold, & Sawatzky, 1995). Several of these issues are presented below. It should be noted that, although they are discussed separately, there is considerable overlap on many of the issues. For example, conomic trends, affect all of these issues.

1. Training and accreditation are universally acknowledged as critical issues for both counselor educators and practitioners. Educators will be challenged to prepare a more widely prepared practitioner as more knowledge about the content and process of counseling becomes known through research. At the same time, the consumer advocacy movement within society will make more demands for accreditation bodies to document competency of professionals who hold themselves out to the public as counselors. The call for increased accountability will require a clearer definition of counseling and more specific guidelines for practice.

2. On the Canadian counseling scene, one of the services most in demand is life-career planning. Changing social patterns and the move toward a "global economy" have resulted in unprecedented rates of change. An increasing number of adults need help with retraining, occupational transitions, and lifestyle planning. The youth of today will need to be prepared for a radically different world of work, one with a diversified workforce, technological emphasis, and occupational instability.

3. The gradual shift from public to private funding for counseling is expected to continue. An increasing number of employers are creating or purchasing Employee Assistance Plans (EAP's) which often include counseling services. Who may provide these services is being hotly debated, and the competition is fierce for the usually limited dollars. Various professional associations have been actively lobbying to have their constituents included as service providers in EAP's. It is expected that counselors in private practice will have to embrace advanced education and credentialling in order to meet the standards required to provide services.

4. Increasing attention in counseling will be given to the many issues of multiculturalism in our society. Multiculturalism, in the broadest sense of the term, could be considered to apply to all counseling relationships, since everyone has their own unique "cultural" context. Pedersen (1991) calls it the "fourth force" in counseling, after behaviorism, psychodynamics, and humanism. A broad definition of culture helps counselors become more aware of the complexity in cultural identity patterns, which may or may not include more obvious signs of ethnicity. This can help them avoid the tendency to make assumptions about clients based on their own experiences.

5. Counselors will have to take part in public policy development to advocate for client needs, and to safeguard their unique services and skills. We have not had much experience in this area, in contrast to our counterparts in the United States, where state and national associations have been actively involved in organized professional lobbying and advocacy for public policy. Counseling psychologists in Canada have begun to realize the importance of this role in maintaining access to provincial and national sources of funding for their services. The move to link counseling knowledge and expertise with the public good is seen by some as an ethical requirement (from the perspective of social responsibility), as well as an issue of self-interest (Dobson et al., 1993; Van Hesteren & Pawlovich, 1989).

In conclusion, the 21st century promises numerous challenges; many are exciting, some are disturbing. In Canada, counselors will have a key role to play in helping people move beyond simply coping with the changes of the new century. We have a responsibility and opportunity to be active participants in providing services and developing policy to support what Brammer and his colleagues call the "promotion of healthful living" (Brammer, Abrego, & Shostrom, 1993, p. 355).

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GUIDANCE IN THE PEOPLES REPUBLIC OF CHINA: EXPERIENCE AND PRACTICE

M. Honoré France, Yimin Jin, Fumin Si and Weiyuan Zhang

Dr. M. Honoré France, is an Associate Professor in the Department of Psychological Foundations in Education, University of Victoria, Victoria, Canada. His current research interests are cross-cultural counselling and Gestalt psychoeducation.

Professor Yiming Jin, is the Dean of the College of Educational Sciences, East China Normal University, Shanghai, China. He is the founding and current President of the China Career Guidance Association and a consultant for the China Education Commission on guidance practices.

Professor Fumin Si, is a lecturer at the College of Educational Sciences, East China Normal University, Shanghai, China and a Ph.D. candidate in Educational Psychology at the University of Victoria, Victoria, Canada.

Dr. Weiyuan Zhang, has just completed his Ph.D. studies in guidance at the Edinburgh University, in the United Kingdom. He has published a number of books in career guidance in China and has authored a number of research articles in Asia, Europe and North America.

As the People's Republic of China moves into the 21st century, it faces many challenges that its Marxist-oriented government must resolve. On one hand, economic reformers since 1978 have made great progress in bringing about real change in living conditions, but there has also been a change in the aspirations of the people. Rather than spending energy fostering a socialist revolution, people have become more concerned about creating a higher standard of living. This polarity is exemplified by the Communist ideal, manifested in the sacrifice on the "long march," and by the emerging commercial and consumer power manifested in the growing astounding GNP growth rate of 11.2% in 1988. As a result, there exists a split in the thinking of China's leaders, which precipitated the Tiananmen Square incident of June 4, 1989, in which hundreds or maybe thousands died demonstrating for the democratic ideal. Thus, conservative or traditional Marxists have won out in the power struggle over pragmatic or democratic reformers. The bold, economic and social reforms of the 1980's have been replaced with prudent economic and social plans. Compared to the changes now taking place in Eastern Europe and the Soviet Union, the early changes in the 1980's seem quite insignificant. This cautious approach can be seen in a 1990 meeting of the plenary session of the Chinese Communist Party's Central Committee, which stressed economic retrenchment and fewer development projects (People's Daily, 1990). However, most "China-watchers" see a resolution of the polarity coming in the next decade. This may produce the same dramatic changes that resulted in the rise of Deng Xiaoping's reform policies.

Deng's protégés, may be caught in the same dilemma that the leaders of the former Soviet Union found themselves, yet no one can predict if the conditions and outcomes will be the same. Regardless of what occurs in the future, no one can deny that Deng's pragmatic economic policies have brought about revolutionary changes in China. No where is this change more evident than in the area of educational reform, which, despite the caution of the present government, continues unabated. To make education more responsive to changing economic conditions reformers have been experimenting with a variety of educational procedures that for decades have been in practice in other capitalistic countries. To coordinate these educational experiments, the government formed the State Education Commission of China.

This Commission has asked schools to experiment and implement guidance activities, particularly in the area of career development. In keeping with the new political reality, the guidance activities must conform to conditions that reinforce the cultural, social, economic and political situation in China. While many proponents of guidance continue to borrow practices and methods from Western countries, they emphasize that guidance must:

1. acknowledge the leading role of the Chinese Communist Party in instituting reforms;

2. reinforce the Marxist attitudes such as "love of labor," "serving the masses," "country and Party before self," etc.;

3. provide more relevant knowledge of students' interests and abilities; and

4. increase the accountability of education to the reform program by helping bridge education and work.

Political and Social Variables Affecting Guidance in China

Guidance practices in China are still very much in it's infancy, thus the philosophical foundations and methodologies tend to be eclectic. In fact, the practice of psychology was banned by the government from 1949 to 1980, but there is a growing interest in guidance services. While there has been a great deal of borrowing from Western countries, particularly by graduate students returning to China from study abroad and educational researchers engaged in joint research with Western universities, Marxist thought still predominates whatever theoretical approach is utilized. One of the major challenges of guidance practitioners is to continue to ensure that they adhere to China's political system. While having moved away significantly away from the Stalinist-Maoist social constructs of the fifties, sixties and seventies, China is quite hierarchical in structure. Thus, guidance practices tend to reflect this hierarchical structure. For example, rather than reinforcing independent personal values, clients are encouraged to adopt Marxist collective values.

Despite the reforms of 1978, which stipulated that employment decisions be made in consultation with the national, provincial, and municipal levels of government, major decisions affecting workers are still being made by the central government. None the less, since 1988, every province in China has established special Bureaus of Employment to help people find work. There are even a few privately owned companies that offer some counselling services, mostly in the form of testing. Factories and businesses have also been encouraged to begin recruitment programs to hire the most qualified workers. This is a dramatic deviation from previous practices of the "iron rise bowl" or guaranteed employment and placement with the approval of Communist Party officials. In addition, the Government continues to encourage self-employment. While the numbers of self-employed people grow, the Government recently has begun to rethink the strategy. As a result of such practices, some educators are moving with caution to implement reforms.

One of the most distinctive characteristics of Chinese society is the persuasiveness of authority. All workers and their families are organized into work units called "danwei." Usually the leader of the "danwei" is a Party member who influences not only the workers' employment, but also their personal life. This includes, for example, things from granting permission to marry to securing

housing. All organizations, from schools to the family, display this adherence to authority. Such an attitude creates a feeling that only through the help of someone with power can people get ahead. Thus, in counselling situations, individuals are apt to trust external authority rather than their personal desires and perceptions. "A tall tree is crushed by the wind" is a proverb that epitomizes China's group orientation. Individual concerns usually take second place to the welfare of the group. The turmoil of the Cultural Revolution has strengthened this attitude because people who display any difference to the current "line" could experience humiliation, or even death. In addition, Chinese people have learned that, when someone takes responsibility for something and it goes wrong, he or she, along with their family, may end up suffering the consequences. The writer Lao Zi phrased it this way: "Do nothing and nothing will be done wrong." In counselling situations this attitude might be translated into a lack of emphasis on personal preferences or individual differences.

China is a developing country that overpopulated, but it has one of the fasting expanding economies in the world. Great advances have been made in raising the standard of living since Liberation in 1949, yet the contrast between living standards in urban and rural areas is quite pronounced. While the differences are not as great as they are between many in other third world countries, China must be careful of its resources. The implication is that reformers will have to convince the government that guidance programs can fulfill the economic and social needs of the society as a whole. As a philosophical basis of guidance, Marxism offers a very humanistic ideal that often corroborates some of the principles of Humanism. As such, guidance specialists see it as a vehicle for offering counselling services that cannot only be sound in principle and practice, but also be accepted by the Party. Although Marxism addresses problems primarily in terms of bettering people's living conditions, it emphasizes the positive nature of humanity, promotes equality, reality and encourages people to be of service to others. In fact, "serving the masses," continues to be an often quoted slogan. On the other hand, it should be noted that it is common in China to always use Marxist idioms as a means of lending validity to a particular movement, strategy or plan. One of the negative aspects of the Chinese political system is the tendency to ignore psychological problems as being politically incorrect. For example, problems likes anxiety are seen as more of a physical imbalance than an emotional problem.

Historical Development of Guidance, 1949 to the Present

Much of the educational infrastructure of modern China profoundly changed after Liberation in 1949, so the guidance practices that exited before this time were wiped out. Between 1949 and 1980 any practice that that reflected bourgeoisie values was labeled as “counter revolutionary” and was banned. Career issues were non-existent, since the state provided jobs “each according to their needs,” and personal problems were often painted “with a strong political

colour" (Zhang, 1995, p. 229). The profound economic changes after the reforms of Deng in the 1980's brought about increased interest in guidance as a means of bringing education more in line with the economy.

In October 1990 the Second National Conference on Careers Guidance was held in Shanghai, sponsored by the China State Education Commission, the CVEA and Shanghai Education Bureau. About 125 representatives from 25 provinces and cities in China attended the meeting and more than 100 papers were submitted. Between 1990 and 1992 the China State Education Commission commissioned some careers guidance researchers and practitioners to edit a number of careers guidance books. A growing number of books have now been published by a number of government and private publishers. The spread of careers guidance continues in larger cities throughout the country. Since September 1993 a course on Careers Guidance has been required in all secondary schools in Shanghai. In Beijing all the secondary schools in Dongcheng district and some secondary schools in other districts have set up careers guidance courses. In Guangdong, textbooks on careers guidance have been published by the Guangzhou Educational College and have been used in some secondary schools in Guangdong. A research group on careers guidance has been organized in Guangdong Educational College under the support of the China State Education Commission. In Hubei province, Jiangsu province, Shanxi province, Liaoning province, Heilongjiang province and Tianjin city many secondary schools have set up careers guidance courses. In addition, the CVEA is planning to set up Careers Service Offices in several cities for school leavers.

Finally, on 29 September 1993 the Chinese Careers Guidance Association (CCGA), which was supported by the Vocational and Technical Department of the State Educational Commission, was set up in Beijing as an arm of the National Vocational and Educational Association (CVEA). This is the first national and professional careers guidance association in China. The aims of the CCGA are to implement socialist educational policies, to help people choose and get suitable jobs, to help employees feel happier at work and allow them to express their abilities, to help employers to recruit qualified workers, and to make everyone contribute to Chinese society. The CCGA is working to promote communications between persons and organizations in careers guidance, to carry out careers guidance research, to develop careers guidance practice, to train careers guidance providers, to learn advanced careers guidance experience from foreign countries, and to strengthen international exchange and co-operation. The CCGA has 83 regional chapters representing all parts of the country. The CCGA secretariat is set up in the Careers Guidance Office of the Educational Research Centre in Dongcheng district of Beijing.

Another organization promoting guidance is the China Vocational Association (CVA), which is very active in the schools across the country. The CVA favors infusing career guidance activities into the curriculum. The major rational

for doing so is the expense of training counsellors and establishing additional personnel in the schools. In addition, career development has not been addressed in comparison to personal development. Personal development has, by in large, been accomplished through the moral education courses as a part of all school curriculums. In keeping with China's political situation, moral education is strongly Marxist, yet it is not just political indoctrination, but includes molding of moral codes of conduct, increasing self-esteem, and basically knowing how to be a good citizen. Non-the-less, personal counselling has been initiated, both, informally and formally in schools.

All schools, from primary to secondary, have teachers whose main function is to help students with their academic, career, and personal problems. These teachers are called in Chinese "ban- (class) zhuren (director)," which means guidance teacher. While their training has primarily consisted of Marxist philosophy, sociology, and psychology, there has been recognition that they should receive more training in problem solving strategies. For example, East China Normal University in Shanghai, with the support of the Shanghai Education Commission, offers in-service training in guidance to these teachers. Since 1988, over 100 teachers have been trained to carry out career guidance activities in their present academic subjects. Workshops offered at the school in the summer, and on weekends, provided teachers with the theory and practice of guidance. Teachers also complained that not enough guidance materials were provided to assist them in the classroom. The advantage is that it is cheaper to use this approach, rather than train extra school personnel to be responsible for guidance (i.e. counsellors).

Guidance in Practice

Most guidance programs that exist in China have been implemented within the school system and on university campuses, particularly in the larger cities such as Beijing, Shanghai, Guangzhou, and Tianjin. This is due in part, to the more advanced development of educational practices and openness in these larger cities. At the present, the most widely used guidance programs tend to have a career counselling focus. These programs have either been implemented as specific guidance courses, career education activities infused into academic courses, or self discovery components of moral education courses. These type of guidance endeavors have tended to have the greatest support from the government, because of their emphasis on making education more accountable to the economic reforms and it's compatibility with many Marxist principles (i.e. love of labor).

Career Needs Assessment

A number of research projects have been conducted in China since the educational reforms were implemented. The most significant research in regard to

guidance was a career education project funded by the Canadian International Development Research Council. The projects mission was to (France, 1986):

1. train university personnel in career guidance theory and methods;

2. research the career needs of Chinese middle school students; and

3. develop career guidance materials.

The objectives of the project have been accomplished, which has culminated in the training of two Chinese university personnel, the completion of a needs assessment, and the development and publication of material in career guidance. One of the most revealing aspects of the joint project was the needs assessment. Eight schools in Shanghai, were randomly chosen; sampling 674 students (grades 7-12), 722 parents, and 127 teachers. A questionnaire was developed to ascertain the demand for career guidance services, the specific career needs of students, and the criteria for making a career choice. The results of the assessment indicated that over two-thirds of all subjects in the three groups indicated a very high interest in developing career guidance within school programs (France, Jin, Huang, Si, & Zhang, 1991). On the other hand, the subjects saw little connection between the school curriculum and an occupational choice. There was remarkably little difference between students, parents, and teachers' responses to the questions. In addition, the assessment revealed that:

1. the criterion for deciding a career is based on the following values in order of their importance: putting their abilities to use, making a contribution to society, satisfying personal interests, prestige, wages, and work conditions;

2. the most favored occupational areas, in order of preference were: science and technology, medical service, education, management in government, recreation and sports, the military, business, industry, agriculture and self employment.

Career and Vocational Guidance

A number of school districts throughout China have implemented career guidance elements into their school programs. These schools have been assisted by various universities and the China Vocational Association, which has been instrumental in establishing programs in Beijing, Shanghai and Mudan, just to name a few. One example of this type of program is in the Luwang District of Shanghai. Luwang District has about 40,000 students, consisting of 51 primary schools (grades 1-6) and 23 middle schools (grades 7-12). What makes Luwang so typical of some of the problems facing school districts in China is that parents are demanding more accountability from the schools to justify what and how

subjects are being taught. Parents want to know if the schools are preparing their children for potential jobs. What many students are saying is that they often end with post-secondary training or in occupations in which they have little interest. This occurs partly because educational and occupational decisions are made without knowledge of the students' interests and abilities.

In the Eastern School District of Beijing, career guidance has been combined with the subject of ideological and moral education that all students must take. The advantage in this approach is that time has already been allocated in the school schedule for this subject. The approach also stresses the value of labor and is supported by Party officials. Combining career guidance with ideological education reinforces a major principle of Marxist education in China (i.e. the cultivation of high ideals and moral principles). The disadvantage is that career guidance can be too closely associated with political indoctrination and "thinking right." A number of schools throughout China use their extra curricular activities program as a means to foster career awareness. One way that schools help students to use extra curricular activities is to have them explore how these activities relate to a future career. The advantage of this approach is that it utilized leisure activities to focus career awareness and did not interfere with the school schedule. The disadvantage was that little time is devoted to career guidance activities, the procedures are not systematized, and the extra curricular activities do not cover the full range of career choices that are available.

Combining career guidance with a work skills program is another method used in a number of schools from Shanghai to Beijing. This program consists of two hours per week of vocational training such as carpentry, cooking, electrical work and so on. The advantage in this approach was that students were able to choose their course based on their preferred interest. In addition, students could take a number of these courses over a period of time and be able to experience a variety of work related activities. The disadvantage is that these courses are often geared towards production rather than teaching specific work-related skills. In China, many schools have factories integrated into the school facility. This type of arrangement is a "hold over" from the Maoist period when school was viewed as a place to instill work values and to produce extra funds for the school.

One innovative approach, tried in Shanghai, is integrating career guidance into the parent's school meeting, which meets once every two weeks. Parents were given lectures in which they were advised on how to help their children choose occupations. The advantage of this program is that it gets to the group who have the strongest influence on children concerning their career choices. The disadvantage is that parents seemed unable to utilize the information and tended to encourage their children to pursue career directions that the parents desired for their children.

The Luwang District of Shanghai has a district-wide school information day for all junior middle-school students. The purpose of the school information day

is to provide students information and advise them on available school programs. Officials from various senior middle schools, business, and technical schools are invited to provide information on their schools. The presenters not only provided entrance requirements, but discussed the types of careers that their schools prepared students for. Students are encouraged to ask questions and interact with the presenters. The advantage of this strategy was to provide a chance for students to think more about their potential choice and what it means for their future career. The response from the students and parents was very positive. Having a special teacher-counsellor provide a career guidance course for all grades is being used at a number of schools in China. Typical of this approach is the one being offered at the Hainan Middle School in Shanghai. This short guidance course, consisting of five one-hour sessions, is offered at the beginning of each school year in the three grades that comprise a junior middle school (i.e. grades 7, 8 and 9). The course is specialized for each grade and guidance assistance is thought to be sequential. In grade 7, the course focuses on the students awareness of occupations . It includes self-evaluation of interests, abilities, aptitudes and temperaments of students. In grade 8, the course focuses on career information. There are visits to factories and other work sites, with an opportunity for the students to question managers and workers. In addition, various workers visit the school for discussions about their occupations. Finally, students learn how to research information on occupations. In grade 9, the course focuses on integrating the self exploratory information with the occupational information. A discussion format was utilized for this component.

Personal Counselling

Personal counselling, similar to what is practiced in the West, is not uncommon, although few organizations or schools are doing it. Until recently, when people had personal problems, the opportunity for obtaining help was either through informal situations with friends of family or by going to a hospital which offered psychological services. These hospitals tend to follow a medical model using mostly physiological interventions. A number of organizations, privately and usually voluntarily staffed, are offering psychological services. One example of this new type of counselling service, is at Huazhong Normal University, in Wuhan (Central China).

The counselling centre at Huazhong Normal University has a volunteer staff of fifteen graduate students, from the Educational Psychology Department, who see not only students, but ordinary people from the community. Not only is this an opportunity for supervised practice, but a chance to "serve the masses." According to the director, Wang Wei, "as intellectuals in the 1980s we still want to serve - but with our knowledge. That's what the centre is all about." (McPherson, 1986, p. 14) It is reported that most of the problems that clients bring reflect the social and political pressures that are a part of everyday life in

China (i.e. pressures to postpone romantic and sexual involvement until graduation, problems with "danwei" leaders, marital problems etc.).

An example of the types of personal problems that make people seek out counselling services can be seen by examining the types of issues that are brought to the Beijing Help Line. The counselling staff offers psychotherapy for normal social problems in what Li (1990) calls a "heart to heart service" (p. 11). In 1991, over 4,000 people contacted the agency, with 88.7% of the contacts from those who are under 35 years of age. The bulk of the problems reported were classified as relationship issues. Thirty-three percent of the contacts were love or romance related with twice as many females initiating contacts compared to males. In addition, 14.2% were teenage problems, while 11.4% marriage and family problems. However, by enlarge, the vast majority of Chinese prefer and continue to use traditional Chinese Medicine for their physical and psychological problems. The use of plants, herbs and breathing exercises are just two of the types of methods commonly used in Chinese medicine. Essentially, traditional Chinese Medicine focuses on imbalances that have a physical and emotional component. According to Zhang (1995) "...Chinese medicine theory associates health with emotional balance, and mental illness with emotional excess"(p. 228).

There are some problems that plague personal counselling practices that in time will be resolved. The major difficulty is professionalism, which includes preparation of counsellors, development of national standards of practice, and where the counsellors will work. Some problems that are typical, have been addressed by counsellors at the Huazhong's counselling center. For example, confidentiality in a country like China, has been almost non-existent. Thus, if clients are to share their inner most thoughts, counsellors have to go to great lengths to ensure privacy. Another problem is the tendency to make moral statements to clients. Most Chinese are used to hearing Confucius to Ding Xiaoping quoted in regards to proper behavior and conduct in society. Thus, counsellors, according to Xie Xiaoqing, need to be trained to be good listeners.

Guidance Materials and Training

At this point in time, guidance in China is in its "infancy." While there is a need for more material focusing on the theoretical and the practical, the last few years have brought about a number of innovative publications particularly in career guidance. The following are some representative examples being published in Chinese which include a textbook, an occupational reference manual, a self help student guide, and a professional journal:

1. Jin, Y. (Editor) (1990). Career guidance: Theory and practice, China: Zhijian Educational Press. This is a textbook written by five career guidance specialists that focuses on the nature and role of guidance, career guidance theory, research, and a comparison of career guidance practices in foreign countries.

2. Institute of Intelligence Development of Shanghai (1988). Occupational Handbook of knowledge, ability and behaviour for every kind of work position. China: Forecast Publishing House. This is a 1293 page reference book that provides information on 752 occupations divided into 22 different job clusters. Each occupation has the following information: summary and nature of the work; responsibilities and function; specific knowledge or skills that are required; and the particular ability that is required.

3. Zhou, D. & Li, Z. (1988). Secondary school students' vocational choice, China: Nanking Publishing House. This 167 page book is designed to be a guide for students in preparing them for employment. It includes labor conditions, employment policy, job demands and specific requirements in a variety of occupational fields and steps for self-exploration.

4. Zhang, S. & Zhang, W., et al. (1991). An Introduction and Classification of Occupations, China: Zhejiang Educational Press. This book uses a distinctive system to classify occupations in a unified manner. This reference guide forms the basis of how careers are classified in the educational system.

5. Shen, Z., et al. (1991). Careers Guidance in Foreign Countries, China: Zhejiang Educational Press. This book summarizes the guidance practices of countries around the world.

6. Jiaoyuyuzhiye (Education and Professions) is a journal published monthly in Beijing. It includes a variety of articles on vocational education, government policy initiatives, vocational behaviour, and guidance in China and foreign countries.

An Example of a Guidance/Work Study Program in a Vocational School

Reform of the educational system has meant the establishing of schools that will train personnel in the necessary skills to work in the new market oriented work place. The Shanghai Business and Technical School is typical of the new type of educational endeavors that Chinese vocational educators hope will make the educational system more accountable. The school was established in April, 1985 after receiving a charter from the Shanghai Municipal Education Department. However, its origins go back to 1980 when the new department of business technology was organized in the Jienjin Senior Middle School of Shanghai (secondary school). The demand for more business management personnel necessitated more intense training than could be offered efficiently through a regular senior middle school. As a result, the Shanghai Business Technical School was incorporated as a separate vocational school.

A new policy of encouraging more self-employed people and increasing the number of people with a knowledge of supply and demand business practices

called for more intense business training. Before 1978, business management training was nonexistent, but with the economic reforms initiated by Deng Xiaoping, China began business training programs. This program was one of the first vocational training programs in business incorporated into a regular school curriculum. Much of the planning and implementation process of the Shanghai Business Technical School was coordinated with the help of the Number One Business Bureau with the stated objective of cultivating business management personnel.

At present, the Shanghai Business School has 1,134 students with 220 full and part-time teachers. Seventy percent of the teaching staff have bachelor degrees, while the remainder have extensive business, government or industrial experience. There are eight specialized areas which include: business management, goods selection, metal work and electronics, clothing, distribution, sales, buying, and accounting. The basic curriculum includes Chinese, government, history, mathematics, and science. In addition to these basic subjects, students can also take the following electives: business statistics, use of calculators and the abacus, merchandising, market economy, retail, window display, calligraphy, English and Japanese.

The school facilities include a language laboratory, computer laboratory, television and film areas, workshops for building window displays, and a clothing workshop. In addition, the school has various small factories that serve as training centers and sources for making money for the school (i.e. assembling of garments, ball-point pens, etc.). The general aim of the school is to cultivate the students' interest and abilities in various vocational fields. The curriculum combines the study of theory with practice, and time is divided between the classroom and training in various real work situations. This work study program is unique and is considered as one of the best in China. In 1984, the school was awarded the "most progressive unit" in the city by the municipal government of Shanghai. At the end of the three-year study program students will receive a senior middle school diploma and a certificate in their area of specialty. The graduates are then selected by the Shanghai Number One Business Bureau for positions in department stores, export companies, trading companies and other various state enterprises.

Conclusion

The excitement of the many educators, who have experimented with guidance in China in the past few years, can be seen in the many articles being published in the various vocational and education journals in China. National professional associations, like the China Vocational Association (CFA) with the help of the National Education Committee, are actively promoting guidance across the country. They admit that, while there has been a number of successes, not all innovations are consistent with the political and social situation in China (i.e.

Marxism). The challenge that is facing Chinese educators was emphasized at a national guidance conference held in Shanghai from November 12-17, 1989. According to the final summary of the conference expressed by Wen Youxin, president of CVA, guidance should provide students with knowledge:

1. about the self;

2. occupational demands of the work place;

3. of the contributions of industry and business and how they fit into the development of the national economy;

4. of the characteristics, training, work conditions, and future outlook of occupations; and

5. on a framework for choosing jobs that match personal preferences and fit the social needs of the country.

The consensus among many Chinese educators, knowledgeable about guidance, is that it offers potential in helping make education more accountable and can be economically implemented. Yet much needs to be accomplished before guidance will be adopted on a national level. In schools from primary to middle level, there are "Ban Zhuren" who are responsible to give their students political and ideological information, which will influence students' employment. However, one key structural and organizational issue at the college and university level is the role of the "Fudaoyuan" or political behaviour counsellor. Every school has a political officer (called the "Fudaoyuan" at the college level), who usually answers to the Chinese Communist Party apparatus rather than the school. Many students may feel inhibited to reveal personal feelings to these and other leaders that might influence them negatively. In part, this is due to the influence of the Fudaoyuan on their future job assignment, but also the negative experiences, both political and socially, people have had in expressing personal feelings in the past (i.e. "hundred flower movement" of 1956, "Democracy Wall" movement of 1982, and the Tiananmen Square Incident of 1989). From 1993 all college and university graduates have to look for jobs by themselves. Like the "Ban Zhuren," the "Fudaoyuan" give their students "comments" on politics and study, that employees will refer these comments in recruitment.

A question that will have to be addressed in the future is how can clients feel comfortable to express their inner feelings without it somehow affecting their standing with the Party. Years of keeping feelings suppressed and trusting no one in an official position will keep all but the most adventurous from sharing personal issues. Consequently, career counselling will be practiced more widely than personal counselling. What the Party has to do is stay out of personal matters and direct the Fudaoyuan to concentrate only on political matters only.

Until this is done, professional counselling will not reach it's potential. The trend towards experimentation with Western educational strategies has begun to slow down since the Tiananmen Square Incident. In addition, China will have to establish guidance training in more universities, so more counsellors can be trained in the theory and practice of guidance. Perhaps what is needed is more involvement of guidance specialists from around the world with China's endeavors. China, with it's vast area and population, offers an opportunity for extending the practices of guidance into a unique cultural, political and social setting.

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Development of Counseling in Hong Kong

Betty Lai-ling Lai

Dr. Betty Lai, B.A.(Hons.), Dip.Ed., M.A.(Ed.), M.Ed., and Ph.D., retired from senior lectureship in the Faculty of Education of The Chinese University of Hong Kong in July, 1995 after 22 years of service teaching counseling courses to the diploma-in-education and master students. Before joining the University, Dr. Lai taught 6 years in two high schools and 4 years in the Northcote College of Education training nongraduate high school teachers. She is the founding member of the Educators' Social Action Council and the Association of Psychological and Educational Counsellors of Asia.

Diana Ping-see Mak

Ms. Diana Mak, B.A.(Hons.), Dip.So., M.So.Sc., M.S.W., and M.A.(Ed.), is the professor and head of the Department of Applied Social Studies in The Hong Kong Polytechnic University, the training institute that accommodates the full range of social work training from diploma to taught master's award. She began her career as a front-line social worker in the health and mental health fields. She helped to introduce the first workshop in the Catholic Marriage Advisary Council when it trained volunteer counselors in marital counseling. She also pioneered in empirical and evaluative studies on the training impact of student guidance officers in primary schools.

Hong Kong is situated on the southeastern coast of China and it has been a British colony since 1841. Here, close to six million people live on a space of 400 square miles. It has grown from a fishing village to a cosmopolitan city serving as the window of South China as the latter emerges from behind her iron curtain. Tremendous changes and developments have been witnessed in every aspect of life, and the return of Hong Kong to the sovereignty of China in 1997 will bring further changes.

Introduction

Counseling is an idea and practice imported from the West. In Hong Kong, it started in the 1950s, passed its formative years in the 1970s, then witnessed a take-off period in the 1980s and early 1990s (Leung, 1990). Many factors have contributed to the development of counseling in Hong Kong: the rapid socio-economic and political developments in the last 30 years have led to increased resources and services including counseling; the need of society to quell unrest through helping people to solve their problems has been looking for an answer in counseling; increased recognition of and respect for the individual leading to specific help rendered to him/her is achieved through counseling; promulgation by counselors returned from the West has helped to promote counseling; pioneering work of non-government organizations, e.g., school social work and marital counseling, has moved counseling into new arenas; meanwhile, training institutes respond by providing training programs to meet the need for trained counselors or related personnel. All these have contributed much to the development of counseling.

In Hong Kong, the concept of counseling ranges from information/advice giving, to facilitation of development of client insight of self. Counseling is practised by many professionals: teachers, social workers, counselors, psychologists and clinical psychologists. Informal counseling is often begun by paraprofessional counselors, then when more indepth counseling is needed, this is an indication for formal counseling to step in. Development of counseling in Hong Kong is quite unique, it has taken two different directions: one is counseling developing itself within the professions, for example, social work, education and clinical psychology, and the pioneering work experimented around specialisms to meet the need of special target groups in the professions; the other has taken shape amongst enthusiasts of counseling, organizing themselves in association of counselors, (Association of Psychological and Educational Counsellors of Asia [APECA]).

There is not much systematic study of the developments of counseling in Hong Kong, so the authors have made an attempt to glean materials from government and institution records, reports and newsletters, conference proceedings, informal interviews,

personal contacts, and own experience. An attempt will be made to trace the phases of development to the present and to look ahead. Due to their background, the authors tend to draw examples more from the social work and education fields.

A Beginning in the 1950s and 1960s

Hong Kong was recuperating from the Second World War, when an influx of refugees from China was thrust upon her in 1949. Depleted in trying to feed, house, and educate the mass, she had little energy to care for those with special needs. However, a few pioneering projects did make a humble start: the Child Guidance Centre set up in 1957 in the Department of Education of The University of Hong Kong rendered testing, placement and treatment services to children; the Hong Kong Association of Careers Masters established in the Education Department in 1959 collected and disseminated careers information, arranged talks and visits for careers masters, and facilitated career guidance in schools; the Research, Testing, and Guidance Section set up in the Education Department in 1965 constructed, standardized, and administered Mathematics, English and Chinese language tests to school children; and the Youth Employment Advisory Service set up in the Labour Department in 1968 published career pamphlets and organized career talks for school graduates.

In the beginning, the social welfare service was limited to relief work, such as food rationing and literacy classes, then it branched off to recreational and leisure activities. Activities to develop community responsibility and to train leadership ensued when the 1966 and 1967 riots highlighted the need to bring wayward youth back to mainstream. Programs to develop insight into self and interpersonal relationships took shape in the 1969 four-year Experimental Counselling Programme of the Hong Kong Federation of Youth Groups and the individual counseling service of the Yang Memorial Social Service Centre.

In response to the increasing need for counseling amongst school children, Mr T.C. Lai, Director of the Extra-mural Studies of The University of Hong Kong, organized a counseling course for teachers in 1963. After moving to the Extra-mural Studies at The Chinese University of Hong Kong, he organized three more counseling courses in 1965 and 1966, mainly deploying visiting counselors from the United States. The courses concluded in a conference and a pamphlet, *Need for Guidance in Education* (Department of Extra-mural Studies, 1966) calling for counseling facilities in schools. In 1968, the Catholic Marriage Advisary Council offered its first marital counseling workshop to the helping professionals of the organization who volunteered to become marital counselors.

Along side the development of counseling, training of the helping professionals was introduced by local tertiary education institutions. The Arts Faculty of The University of Hong Kong started a one-year certificate program for social workers in 1950. Departments of social work were established in the two universities in the 1960s to train degree social workers. The University of Hong Kong began a two-year full-time post-graduate program for clinical psychologists in 1969.

Up to then, most counseling was informal and practised by people with little counseling training. Counseling as a program offered by professionally trained staff had not been legitimized though traces of development might be detected in the social welfare and education services. There was a shortage of posts requiring counseling training, thus, many counselors left and returned to countries where they were trained. Those who remained continued to publicize the importance of counseling.

The Formative Years of the 1970s

Counseling made its first strides in the profession of social work in the 1970s and this was not without reason. In 1970, social welfare institutions were dispensed with relief work so they could develop new reaching-out services. Non-government organizations, which have always taken a lead in experimenting and pioneering services, introduced counseling in some of the services they offered, such as, school social work in 1971 (The Hong Kong Council of Social Service, 1976). Then the 1979 White Paper on *Social Welfare into the 1980s* not only confirmed school social work, it expanded counseling work with the young on all three levels: educational (family life education), preventive (school social work and outreach), and remedial (family services centers and probation work), (Chan, V. 1994), and it extended counseling service to a variety of target groups: children, young people, elderly, family, community, the disabled, patients, offenders and drug addicts (Chow, 1992). From then on, counseling was offered in all social welfare units where the case work method was used as a dominant approach. Hotline telephone counseling was set up for general concerns, as well as specializations in school work, youth, suicide, rape, addicts, ex-addicts, and ex-prisoners (Tsui, 1978).

The launching of compulsory screening of Grade 1 students for visual, hearing, language, physical, psychological, emotional and intellectual impairments by the Special Education Section pointed to the need for early detection, and paved the way for the introduction of counseling of students and their families in primary schools (Chan, 1978). The University of Hong Kong and the Baptist College set up their student counseling units in 1970 and 1971 respectively.

The first systematic attempt at understanding the situation of counseling was a survey made by the Educators' Social Action Council in 1977. It listed a total of 55 agencies which provided counseling services. In 1979, a second survey was made on problems faced by counselors in each area of counseling. Recommendations suggested were recogniton of the counseling profession, improvement of counselor training, establishment of professional standards, increased publicity, and public education about counseling.

Meanwhile, an attempt at professionalizing counseling in Hong Kong was triggered by the first Asian counselor conference held in the Philippines in 1976 and attended by over 100 representatives from nine Asian countries including Hong Kong. At the end of the two-week conference, the Association of Psychological and Educational Counsellors of Asia (APECA) was founded. The APECA - Hong Kong Branch was founded in April, 1979 with the promotion of counseling as its mission. Members consisted of an eclectic group of counselors, psychologists, social workers and teachers.

Meanwhile, training of social workers and clinical psychologists continued in the universities. The School of Education of The Chinese University of Hong Kong included counseling courses in their diploma and master of education programs in 1973. Shue Yan College offered an undergraduate diploma program in counseling in 1976. The newly established Hong Kong Polytechnic took over in 1977 the Institute of Social Work Training, a section of the Hong Kong Government Social Welfare Department, and offered a two-year full-time diploma program to train social welfare assistants.

During this period, with tangible services universally launched to address the basic needs of the people of Hong Kong, the urge for more intangible services began to surge, hence the scene was set for the helping professions to practise counseling to help the people to cope with the complexities of life in the fast changing society of Hong Kong. Thus, counseling became more known and it was offered in schools and social institutions along with other services. Training in counseling practice was evident in the helping profession programs of tertiary education institutions.

The Take-off Period of the 1980s and Early 1990s

Emergent Issues

Hong Kong, like any large crowded cosmospolitan city undergoing urbanization and modernization, has already a fair share of problems. The imminent political change of the return of Hong

Kong to the sovereignty of China in 1997 accentuates and precipitates the situation. An emergent issue that prevails is the great uncertainty, unrest, apathy, and loss of identity among the people making them very vulnerable and almost impossible to cope. The result is increased short-term planning in government, commercial, familial and personal undertakings. Another phenomenon is migration which not only results in brain drain, it also reflects a lack of identity. An urgent problem is how to build up among the people of Hong Kong a sense of *belonging* and belonging to *what*.

An emergent issue is a further breaking down of the traditional family system which will require new ways of coping (Committee of International Year of the Family, 1993). With the continued rise of the number of nuclear families (62% in 1991) coupled with the housing policy of moving families to new towns, particularly young families, many young mothers find themselves isolated from their kin, very lonely and helpless in raising their children. With the escalation of single-parent families, (incidence of divorce rose from 1000 in the 1980s to 10,000 in the 1990s), both parents and children need help to cope with the change. The split family is also on the rise when one spouse stays behind in Hong Kong while his/her partner lives abroad to fulfill immigration requirements, or the man works and resides in China, or he marries a wife in China and leaves her behind. The split family situation not only creates the "astronaut" phenomenon and its accompanying problems, it also increases the number of left behind abandoned elderly and handicapped family members.

An issue that needs to be addressed is the aging population. The elderly population (65 and over) sharply increased from 6.6% in 1981 to 9% in 1992, and it reached 566,800 in 1994 (South China Morning Post, 1995). When community care is inadequate, care of the aged falls mainly on family members which is made difficult due to inadequacy of public housing, rising price of private housing and fewer hands as family size shrinks.

Another issue is how to cope with the increasing apathy and rebelliousness among the young. The rapid pace of development and changing values widen the generation gap between parents and their children, teachers and students. How to bridge the gap and how to help the young to build positive life goals need to be addressed.

Yet another issue is the changing value system. As the people of Hong Kong gradually acquire western values of independence and aggressiveness, there is still a lingering cultural tradition of subduing the individual to the family and respect for the virtues of filial piety and mutual support among family members. Holding tight to these virtues may boil down to over-dependence or even

subservience to the family making the individual a total misfit in the fast developing society of Hong Kong; while complete disregard of these virtues, particularly among the younger generation, widens the gap that already exists between them and their parents and authority. Counselors need to be sensitive to clients' values and cultural background, and make adaptations to counseling theories when they counsel their clients.

Changing Concept of Counseling

Up to the 1970s, the concept of counseling was a very broad one, ranging from information/advice-giving, guidance, psychological conseling to psychotherapy (Mui, 1983). Social workers, in meeting the tangible and intangible needs of motivated and unmotivated clients, assumed that basic needs must be fulfilled before the client would be motivated for counseling. Thus, ameliation of social stress was a strategy to pave the way for intensive counseling. A reaching-out, dynamic approach was used initially, and services of a diversified nature were offered, such as, educational and recreational programs and social groups. More complex needs and problems faced by the Hong Kong population in transition necessitated counseling to be seen as an important element of a number of supplementary services offered as a package tailored to the needs of the clients.

To cope with these emergent issues, it is no wonder that even the articulation of the nature of counseling showed an obvious change in certain target groups, for example, young people. In 1978, Yick (1978) defined *youth counseling* as "based on the established relationship with the young people, talking with them or setting up a model to influence them to keep to the right path". The scope of work with the young people was early identification, analysis of causes for youth delinquency, choice of appropriate ways to prevent them going astray and use of societal resources and team work. Thus, in the 1970s, counseling was more for peace of the society than good of the individual and the decision resting more with the worker. Whereas in 1985, Tang (1985) defined *youth counseling* as "the youth worker establishes relationship with the young people, helps them explore and understand their own selves, overcome or solve problems, stabilize emotions, make available appropriate resources and opportunities to satisfy their psychological and social needs, enhance their ability to adapt and modify environment, develop interpersonal relationships, widen their views and experience, establish an effective life style, and achieve psychological, physiological, and social health". Thus, counseling in the 1980s was more for the good of the individual than that of society and decisions resting more with the individual.

As conception of counseling changed, counseling development in this period went along three lines: more indepth, greater collaboration among the professions, and opening up of services in new arenas.

Development of Services in the 1980s and Early 1990s

The 1980s saw the implementation of the recommendations of the *White Paper on Social Welfare into the 1980s*, such as, school guidance officers and school social workers were placed in all primary and secondary schools backed by professional support (Education Department, 1986). Developments during this period will be elaborated along the three lines.

Firstly, there was a more indepth turn in counseling which helped clients to understand self and in context with their problems, and to mobilize their resources to cope. It led the way to experimenting with different counseling approaches, such as, family therapy, cognitive-behavioral approach, the Satir model and Gestalt therapy. In this period, there was a trend of therapeutic groups dominating over recreational and social groups. Spirituality in counseling, which is a holistic approach including the body-mind-spiritual dimensions of helping people grow, was being explored in Hong Kong as people aspired toward a higher goal amidst the welter of human experiences in a quest for fulfilment and meaning of life (Tam, 1993).

The use of counselor self in counseling is important. Some helping professionals who did counseling in Hong Kong, reflected in an interview that counselors must try to feel with their clients, like joining and accompanying them at the crossroads, stop them from plunging into a crisis and yet allow them the space to pause, think and make decision, and respect their values while aware of those of society and help them to bridge between the two. The counselors also pointed out that while they need to share a deep understanding of the constraints that their clients are in, in the meantime, they also need to somewhat "pull themselves away from the process" and be able to examine the dynamics taking place during the counselor-counselee encounter. This "in-out" relationship in the counseling process is a challenge and an art to be acquired by all counseling personnel.

The second line in counseling development in this period was greater collaboration among the professions and the use of integrative team approach, such as, the outreach team cooperating with the school team, and children and youth center team in working with youngsters.

Integrative team work among the different professionals continued to be experimented. The Youth Support Scheme (Tang, 1995; Ng,

1995) is a two-year experimental program of the Federation of Youth groups in cooperation with the police to work with youth who have committed minor offence. It aims at raising their ability for self-understanding and problem-solving, building up their social support network and increasing social involvement through intensive outdoor and camp activities, group and individual counseling.

The whole-school approach to guidance is another integrative approach among workers of different fields. Teachers and all school guidance personnel collaborate to create a positive school environment, raise students' self-esteem and encourage positive (target) behavior (Yau, 1994). The Professional Support and Training Unit and *Guidance, A Resource Book* (Education Department, 1991) supply support, resource and training.

Care of the aged is another integrative approach where the formal support of the coummunity care system augments the informal social support system of family, friends and neighbors so the aged can live in their own community with dignity (Government Printer, 1989; Ngan and Kwok, 1994); while getting the care they need, they do not constitute a burden beyond the scope of their family members (Woo, 1994).

Clinical psychologists collaborate with other counseling professionals. They assess, diagnose and treat cases of a more psychotherapeutic nature. The trend is for increased team work with other professionals (more recently, correctional fields and the court) and public education to promote mental health.

In the medical setting, the medical social workers help patients and their families to solve problems arising from illness and to speed up total recovery. They run groups for patients and self-help support groups for the chronically ill and their families, and render crisis counseling to patients and their families facing emergencies.

The third line of counseling development in this period was opening up services in new arenas. There was a mushrooming of supportive social services: home help, community nursing care, meals-on-wheels, drop-in centers and rehabilitation houses in the 1980s, services for battered wives and child abuse cases to combat family violence in the early 1990s, and services for the HIV positive and the gay more recently (Director of Social Welfare, 1992). Counseling was built into social work with these diversified groups as it gained importance in the professional practice.

In 1992, due to the rapid increase of student suicide, the Education Department began an emergency telephone counseling

hotline for students and it compiled a manual on *Prevention and Intervention of Student Suicide* for use in schools (Services Division, 1992). Palliative care of the terminally ill, an attempt to add life to days when days cannot be added to life, and a combined effort of the whole hospital team, was developing in Hong Kong.

The media were involved in counseling and two new ventures will be mentioned here. One was a radio program developed from the telephone counseling service of the Federation of Youth Groups in 1993. On Saturday and Sunday evenings, earlier telephone counseling sessions (chosen with consent and matching the theme of the week) were broadcast interspersed with popular songs and interviews with youth idols relating own encouraging personal experiences (Chan, K.C. 1994). Another venture was a ten-week television broadcast on *parenting* to demonstrate how the team of teachers, social workers and parents worked with children manifesting behavior and learning problems. Besides publicizing counseling and educating the public, these programs included an element of accountability to the public.

A new service area in this period was emigration counseling. The International Social Service, Hong Kong Branch, is one of the organizations which counsels prospective emigrants on adaptation, supplying information on education, work, medical, social, and taxation matters (Ngan, 1993).

Another relatively new area in counseling development in Hong Kong was private practice, though the number of counselors, psychologists and social workers in private practice was small and it will remain that way in the years to come. Paying clients are few in Hong Kong because counseling is still a new concept, the Chinese believe in keeping problems in the family, a stigma is attached to mental illness, medical insurance is still uncommon, and most important of all, the price to set up and maintain an office is exhorbitant (Tsoi and Yeung, 1993).

Promotion of counseling continued to be the mission of APECA, Hong Kong Branch. There were three standing committees: program, publication, and membership (APECA, 1994a). A fourth committee, the School Guidance and Counselling Committee, was established to promote the whole-school approach to guidance in schools (APECA, 1994b). The Program Committee planned professional development programs, such as films to depict different approaches in counseling, seminars on various counseling issues, workshops conducted by world renowned counselors, and international conferences. The Publication Committee published annually the *Asian Journal of Counselling,* a forum for professional exchange on issues and developments of counseling,

and it compiled the *APECA Newsletter* four times a year to keep members up-to-date on association news.

In 1986, APECA - Hong Kong Branch sponsored a large scale survey on the role, function, practice and training of counselors in Hong Kong (APECA, 1986). Results indicated that 70% of the respondents perceived counseling involving increased insight and dynamic discovery of self in the client. Emotional support (58% of respondents) and insight (47%) were the main goals of counseling. Counseling (83% of respondents) and program development (62%) were their main tasks while research was the least important. Counselors used client-centered approach (30% of respondents) and ecletic approach (25%) in counseling their clients

In response to training of counselors, the School of Education of The Chinese University of Hong Kong began to offer a small master degree program in counseling in 1980. At present, both The Chinese University of Hong Kong and the University of Hong Kong offer master and doctoral programs in clinical psychology, while the latter offers, in addition, master and doctoral programs in educational psychology. The City University has recently launched a post-graduate diploma program in educational psychology. Most of the local universities and one private tertiary education institution together offer the whole spectrum of training for social workers ranging from diploma to master and doctoral degree programs.

The development of training programs have reinforced developments in counseling in Hong Kong, but there is yet no credential body to license counselors to practise because training institutions issue certificates, diplomas, or degrees to various professionals, such as social workers, counselors and psychologists, who will then be qualified to practise counseling at the appropriate level in their work place. Though social workers are encouraged to get registered, yet it is optional rather than mandatory. Also psychologists can apply for membership to the Hong Kong Psychological Society or the British Psychological Society. The teaching, social work and psychologist professions have their own codes of ethics which may include guidelines on the counseling aspect of their work, but there is as yet no code of ethics for counselors.

Difficulties

The manpower ratio of the helping professions will give us an idea of the low recognized demands of professionals who can practise counseling in comparison with developed countries. Some of the examples are one school social worker to 2,500 students, one psychologist to 33,000 students, and one medical social

worker to 120 beds plus duties in specialist outpatient clinics (Chan, 1991). This is an indication that counseling as part of social welfare service has always been placed on a low priority in the economic policy of the Hong Kong Government and its development is always dependent on economic growth of the City (Hui, 1993). In addition, despite the supply of training institutions in meeting the demand, the gross shortage of manpower is further aggravated by the migration problem faced by Hong Kong in transition. Thus, there is overload amongst all counseling personnel in Hong Kong.

Other difficulties faced by the counseling personnel in different settings in Hong Kong are revealed in the authors' interviews with groups of workers. School social workers in the school setting feel lonely, not being understood, and pressed to handle difficult cases. They cope by finding support from peers of their social organizations, and they suggest public education and increased training. Medical social workers voiced the specific difficulty of estabishing relationship with patients for counseling when the average patient stay is 3.5 days and with the trend of shortening the stay even more. Moreover, even if a good discharge plan is made, work overload will make it difficult to follow it through. Social workers find they need to take up many roles: facilitator, supporter, educator, advocator and case manager. As new target groups surface, for example, gay, HIV, and step-parent-child groups, they need to assume more and more new roles and adopt new approaches. They suggest training programs should disseminate knowledge and train skills as well as stimulate critical thinking and reflective learning. This can be achieved through philosophy and ethics courses, sensitivity training, exposure to a wide range of practical experience, and the space to test and reflect. Training institutions can also help in research, such as, documentation of successful practice for reflection and sharing.

Looking Ahead

With challenges faced by transitional Hong Kong, demand for counseling will increase and as new target groups emerge, such as people emigrated from China to Hong Kong and those returned from overseas to Hong Kong, new approaches need to be explored. Development of counseling will continue in the first direction mentioned in the Introduction, i.e., counseling will expand and pioneer within different professions to meet the increasing and changing needs. In this direction, there will be continued increase in collaboration among professionals, treatment of clients more holistically, and depth in adaptation of counseling approaches to meet new rising needs.

Collaboration and integrative team work among the professions will continue to increase due to increasing complexity of problems and the need to care for the person holistically. Family therapy will remain the favored approach because the Chinese culture still sees the individual very much a member of the family and is for preserving the family (Morland, 1994; Mulvey, 1994; Strachan, 1994). However, the family should be taken to include nuclear, extended and single-parent families.

Empowerment of the individual (Ho et al, 1994), which emphasizes his/her strengths, experience and resources in the solution of problems, and enhances his/her sense of belonging, self-esteem and self-confidence, will be used in all facets of counseling. Empowerment has special application in counseling on gender issues by encouraging cooperation rather than competition (Mehrain, 1994), development of androgenous characteristics in both genders, and breaking the traditional shackle of exclusive masculine characteristics for men and feminine characteristics for women (Yau et al, 1992).

Solution-focused (brief) therapy and cognitive-behavioral therapy will continue to be the preferred approaches because the Chinese are more pragmatic by nature, these approaches tend to require a shorter span in the intervention process, and in view of the shortage of counseling personnel, they tend to attract front-line workers.

Exploration and adaptation of counseling theories to the Chinese culture and context will continue. The indigenization and contextualization of counseling practices in Hong Kong is necessary in view of the political change-over in 1997. In this light, Hong Kong plays a particularly important role in this pioneering aspect because it will serve as a model for China as she initiates her exploration in the provision of counseling service. A partnership, between counselor training institutions in Hong Kong and China, based on trust, cooperation, mutual enrichment and intellectual exchange, is desirable since Hong Kong is more exposed to current developments in counseling theories and practices of the West, while China is experiencing a more traditional Chinese culture undergoing modernization. A blending, which allows deeper examination of the assumptions and values brought into the counseling process by both workers and clients, will provide for the evaluation of the use of western theories in the Chinese context. Currently, the local training institutions are examining the transfer of Western counseling theories to the Eastern context, and hopefully this experience will enrich counseling theories in the future years, and this experience will lend reference to developed countries in their attempt to meet the needs of different ethnic groups (Wang et al, 1994).

Counselor training programs should aim at training counselors with diversifiied attributes. Thus, counselors need be *reflective, flexible,* and *committed,* enabling them to make meaning of the tumultuous situations and to cope with uncertainties and frustrations. They need be *proactive,* having vision and creativity, and yet *realistic* in intervention strategies. They need to keep a balance of roles as helper of the individual in facing and solving own problems, and advocate of social reforms and services that are within community capability (Mak and Tsang, 1994).

The second direction of development mentioned in the Introduction, namely, enthusiasts of counseling, organizing themselves as an association of counselors, will continue. In fact, in anticipation of the uncertainty of 1997 and the limitations of APECA, Hong Kong Branch, to represent China as a country, a new organization, the Hong Kong Professional Counselling Association, is being launched, which hopes to meet the needs for a localized professional body in establishing its own identity and direction. At present, it is actively recruiting members and offering free admission to APECA members till December, 1995.

However, in the authors' opinion, the likelihood of counseling emerging as a profession in the near future is slight because any profession in Hong KOng, in gaining its status, has to be legitimized by the career structure as well as recognized and adopted by the employers, the major one being the Hong Kong Government. The latter, at the eve of transition, will tend to maintain the current situation of counseling being offered within the different professions. This however, does not indicate that counseling is unimportant in meeting the needs of the complex society in transition, it only means that the status quo is preferred in this short span of borrowed time.

Conclusion

Counseling has developed much in these forty years in Hong Kong, however, there is still a long way to go in meeting the changing needs of this era of transition and in establishing counseling as a profession. Whether and in what direction counseling will further develop depend very much on the new political regime. However, developments thus far do shed light on future developments of counseling in Hong Kong, China, and possibly, the developing world.

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Counseling in Indonesia:

In 600 Languages on 6,000 Islands

by

Albert B. Hood

Albert B. Hood is Professor of Education and Director of the Student Development Program at The University of Iowa. Earlier he was the Assistant Director of the Student Counseling Service and a member of the Psychology Department at Princeton University, then at the University of Minnesota as a counseling psychologist in the Student Counseling Bureau and a member of the Department of Educational Psychology. He held a research fellowship in Kyoto, Japan, and has been a visiting lecturer in Yogyakarta, Indonesia, and a Fulbright lecturer in the Soviet Union. As the author of more than 100 books, monographs, and professional articles, he received the Extended Research Award from the American Counseling Association and the Contribution to Knowledge Award from the American College Personnel Association. He is a Fellow in the American Psychological Society and in the American Psychological Association's Division 17 (Counseling). His scholarly work has dealt primarily with research on the psychological, educational, and vocational development of college students.

and

Rochmat Wahab

Rochmat Wahab is an instructor in Counselor Education at the Institut Keguruan dan Ilmu Pendidikan (IKIP) (Institute of Teacher Training and Education Science) Yogyakarta, Indonesia. Before he was the Assistant Director of the Research Center for Elementary and Secondary Education at the same institution. He is a graduate of the Master's Program in Guidance and Counseling at the IKIP in Bandung, Indonesia. He is completing a second Master's Program in Elementary Education at The University of Iowa, in the U.S. His scholarly work has dealt with specialized research in special education and counseling.

Geography and History

The formal name of Indonesia is the "Republic of Indonesia" the name coming from the Greek word *indos* meaning India and *nesos* meaning island. A young nation that declared its independence only in 1945, Indonesia is made up of thousands of islands that stretch 3,200 miles east to west. If Indonesia were placed on a map of the United States, with the western tip of Sumatra on the Oregon coast, the eastern end of Indonesia would extend over 500 miles out into the Atlantic off of Virginia. Of the 13,677 islands (estimates vary up to 18,000) that make up its territory, some 6,000 are inhabited (Frederick & Worden, 1993).

The country has over 400 volcanoes of which approximately 100 are active. The archipelago is a part of the Pacific Ring of Fire so that most Indonesians live within sight of a volcano and the typical day includes several minor earthquakes somewhere among the islands. Since Indonesia straddles the equator, its days are basically the same length and the tropical climate provides but two seasons--wet (roughly during our winter months) and hot (roughly during our summer months) (Dalton, 1988).

Indonesia is an artificial political creation of Dutch colonialism rather than a reflection of underlying factors that would bind the islands of the archipelago together. There are over 195,000,000 people spread out over 6,000 islands and, depending upon how cultural diversity is defined, there are from 100-300 ethnic groups with at least 14 major groups and 669 distinct languages with over 1,100 dialects. The predominant languages are Javanese, Sundanese, with Bahasa Indonesia (the Indonesian language) the accepted national language which receives major support from the government (Frederick & Worden, 1993). Indonesia is a land of extremes with Jakarta, a city of over 8 million with 50-story skyscrapers and modern shopping centers lying next to hovels with people living in appalling health and sanitary conditions--along with island populations and tribes only slightly removed from a Stone Age culture.

Its population (195,000,000) makes it the fourth largest in the world after China, India, and the United States, with the population concentrated on the six main islands of Java, Sumatra, Sulawesi, Kalimantan, Bali, and Madura. The landscape on the 13,667 islands ranges from rain forest and steaming mangrove swamps to arid plains and snowcapped mountains. Indonesia's unique geography has therefore posed challenges to communication and to the distribution of goods and services including education (Johnson, Gaylord, & Chamberland, 1993).

The islands have been populated since the very earliest times (Java man) and their religious influences included first Hindu, then Buddhist, then Islam. They were first colonized by the Portuguese, then the English, and followed by a long colonial rule by the Dutch. During World War II the Japanese invaded the islands "liberating them" from their Dutch colonial rulers, however, Indonesians soon experienced a harsh and ruthless Japanese regime. After Japan was defeated, the Dutch attempted to return but after a four year war finally recognized Indonesian sovereignty in 1949. Although about 89% Muslim, the other

major world religions--Christianity, Buddhism, and Hinduism are also represented. Political systems vary from the sultan's courts in central Java to the egalitarian communities of hunter-gatherers of Sumatran jungles. The economy ranges from rudimentary slash-and-burn agriculture to highly sophisticated computer micro–chip assembly plants. Some Indonesians live with extended families in isolated bamboo longhouses while others go home to nuclear families in urban high–rise apartment complexes. As late as 1940, about 90% of the population was illiterate and there were only approximately 600 Indonesian high school graduates. The literacy rate now estimated to be about 77% (84% males and 68% females) (Frederick & Worden, 1993). One of the first steps in providing a common educational base was the decision to make Bahasa Indonesia the national official language. There are, however, 669 other languages including 14 with a million or more speakers.

Indonesia's national model "Unity in Diversity" (Bhinneka Tunggal Eka) connotes a major theme of recent governments emphasizing a spirit of unity to be fostered in the face of multiple and often conflicting cultural and religious traditions. Social divisions, ethnic and regional ties, and differences in language and traditions among the ten or so major ethnic groups and the approximately 300 smaller groups tend to act as destablizing forces rather than forces of cohesion. Java, with less than seven percent of the land, the size of New York State, has over 60% of the population and even with the Central Administration's attempts to resettle the Javanese to other less populated islands, population increases have continued to outdistance the rate at which employment opportunities can be generated.

Indonesian Philosophy and Values that Influence Counseling

There are several layers which form the traditional system of values in Indonesia. There is the indigenous layer resulting from the wet rice cultivation and the village social organization. Then there is the sophisticated culture and philosophy of Hinduism which was confined more to the upper class and in total never became part of the popular culture. Then there is the Islamic culture and philosophy which in its Indonesian form resulted in a quite different character than that of the North African and West Asian variety. Finally there was the western intervention which did not affect the basic social structure as Indonesian society neither fully accepts nor rejects western influences.

Many Indonesians feel great conflict and stress due to the clash of modern and traditional cultures that exists throughout the islands. In some of the very remote areas there are occasional television sets and computers in use. Meanwhile in the middle of Jakarta there are families fresh from rural areas living as if they were still in their jungle hamlets with the consequent problems such as sanitation and illiteracy. There are numbers of city dwelling Indonesians who long to return to the simpler and more communal society of the Indonesian kampung (village).

The Javanese culture has become the "common culture" and some of its values include (Fitch, 1987):

1. Change in life is possible but no one can change one's destiny.
2. Wisdom always comes from experience.

3. Duties which accompany one's station in life are predetermined and one must accept them and act accordingly.
4. Patience, endurance, and perseverance are important virtues.
5. Life is not determined by the order of time but by episodes. Life is a series of episodes.
6. Differences are a reality of life which must be accepted.
7. Broad-mindedness and toleration are highly cherished values.
8. The sense of community must surpass individual differences.
9. Differences are allowed and tolerated as long as they do not disturb the harmony of the whole.
10. Harmony should be preserved.
11. All spheres of human life are interconnected.
12. One must do what is appropriate and avoid that which is inappropriate.
13. Conflict is avoided through "neither-nor" approaches (in contrast to the Western "either-or" approach of making a choice for either this or that and rejecting other alternatives.)
14. There is the concept of aja kesusu--to rush is to be rude and not refined.
15. There is the concept of jam karet (rubber time)--every thing will happen in its due time.

Pancasila. The Government has established an ideology called Pancasila (pronounced pan-cha-see-la) which has been incorporated into the nation's constitution. It is designed to be a unifying symbol for the country's numerous and widely scattered ethnic and religious groups. By listing five universally appealing concepts without precise definitions it extolls the principle that Indonesia, although predominantly Islamic, is not a secular state as the five beliefs are (1) one god, (2) humanitarianism, (3) national unity, (4) democracy, and (5) social justice. Pancasila is presented as a system of values that is uniquely Indonesian and therefore not polluted by foreign ideas. It is now taught at all levels of education and all counseling that takes place is supposed to embody the values of Pancasila. Pancasila is pervasive in Indonesian society. Loosely translated it means the five principles mentioned above. These principles, although general and vague to the western mind, are virtually both a national ideology and a civil religion. The main issues in modern Indonesia are nation building, the maintenance of order, development, and the reconciling of traditional and modern elements. The issue that is basic to all the other issues in Pancasila is that of preserving the unit of the nation (Fitch, 1987).

Communal life in the Indonesian kampung required numerous close relationships and individuals in Indonesian society feel a greater sense of connectedness with others than is found in western societies. There is less emphasis on the individual, less emphasis on independence, and less need for privacy. Counseling, is seen as not only helping people to lead more successful lives but not to be an independent individual, instead to be interdependent with others. In Indonesian society a person to be successful cannot ignore others but must care about them. An independent person is seen as someone with problems. Indonesians are more likely to seek out others—parents, older siblings, relatives, neighbors, or their boss, when they have problems and are unlikely to make use of strangers or professionals. Counselors are therefore not seen as needed since there are many others that

persons can go to with their problems and counseling professionals are seen as only useful to those who wish to maintain their privacy. Most Indonesians do not feel this need for privacy and professional counselors are therefore found primarily in the big cities but not in large numbers. In the city, individuals are less likely to go to older siblings or parents with their problems because they live way away from them nor are there other persons around with whom they have strong connections.

Much counseling in Indonesia contains a spiritual approach which includes the considerable influence of the Islamic religious tradition. This generally involves the more traditional Islamic attitudes toward alcohol and drugs, gender roles within the family, and relationships with others. Indonesian counseling includes aspects of what in the United States would be considered part of pastoral or spiritual counseling. Counseling in Indonesia is most often found within the educational establishment.

Counseling in the Schools

Since 1980, Indonesia has dramatically developed its educational system. Indonesia has a 12 year education system, primary—grades 1-6; junior high school—grades 7-9; and senior high school—grades 10-12 and counselors may be employed at all levels but are found primarily at the secondary level. Education is mandatory at the primary and junior high levels and optional at the upper secondary level. Approximately 85% of the total enrollment is in non-religious public schools and 15% in religious or private schools (Frederick & Worden, 1993). Emphasis is on Pancasila in the public schools and the emphasis is on traditional Islamic values in most of the religious schools. Progress toward universal primary education has been noteworthy from only 50% of primary age children with access to schools in 1968 to a 91% net enrollment in 1992 (Johnson, Gaylord & Chamberland, 1993). At the same time, secondary enrollment rose from only 10% in 1968 to 41% in 1993. It was the huge oil price increases and resultant profits of the late 1970s that provided Indonesia with large funds to develop in many areas including education. Until 1989, primary teachers were certified after successfully completing three years in an upper secondary (high school) teacher training school. Since 1989, however, primary teachers must hold a two year postsecondary qualification. For counselors and secondary teachers the minimum qualification used to be a diploma which represented three years of postsecondary education. Now counselors (and secondary teachers) must complete a four year undergraduate degree.

A central goal of the national education system is to not merely impart secular wisdom about the world but also to instruct children in the principles of participation in the modern nation state including its bureaucracies and its moral and ideological foundations. A central feature of the national curriculum—as in other aspects of society—is the instruction in the Pancasila. Children aged 6 and above learn its five principles—belief in one God, humanitarianism, national unity, democracy, and social justice by rote and are supposed to apply the meanings of this key national symbol in their daily lives. Counselors must utilize Pancasila principles in all their activities including one-on-one counseling and all counselors and teachers, like other members of the Indonesian bureaucracy, must swear allegiance to the Pancasila to prove their rejection of a communist ideology.

The style of teaching in the public school classroom generally emphasizes rote learning and deference to the authority of the teacher. Although the youngest children are sometimes allowed to use the local language, by the third year of primary school almost all instruction is conducted in formal Indonesian (Frederick & Worden, 1993). At the completion of the six-year primary school program, three years of junior high education has just become compulsory followed by an optional three years of senior high school. In addition to academic secondary school programs, where available, students can choose from a variety of vocational and paraprofessional junior (limited) and senior high schools such as nursing, business, technology, home economics, and agriculture and forestry depending upon the area. Except in remote areas most secondary schools have counselors who play an important role in these decisions.

There are now 59 public universities and over 900 private institutions of higher education, with a total postsecondary enrollment of 1,486,000 (Frederick & Worden, 1993). In 1992 only 24 state and two private universities and institutes offered graduate programs, a magister--two year degree followed by a doktor--three year degree. Professional programs of a similar length are offered in medicine, dentistry, and law.

In addition to the national education system, there are state Islamic educational institutions at the primary, secondary, and tertiary levels. In general, they are organized similarly to the national system with similar curricula except with more time devoted to religious subjects. Relatively high undergraduate enrollment in Islamic postsecondary institutions in Islamic education and Islamic law reflects post-graduation job market reality. Given the demographic background of much of the student body--often rural or small town, agricultural or small trader, the faculty of education offers graduates occupational mobility and provides teachers of Arabic and religious subjects for Islamic schools. The relatively high enrollment in the Islamic law faculty reflects the opportunities in government service, and in the religious courts that have jurisdiction over Muslims in matters of marriage, divorce, and inheritance (Johnson, Gaylord, & Chamberland, 1993).

All professionals in the schools are seen as teachers and there is no other profession listed in the school. Therefore full-time professional counselors in the schools are called teacher-counselors. Counseling has now become a regular part of the school system but the counseling in the elementary schools is not usually conducted at a professional level. There currently exist three separate manuals for counseling and guidance in the schools--one for elementary education, one for secondary education, and one for special education. Those becoming both elementary and secondary counselors receive the same curriculum and training program even though the secondary counselors do considerably more vocational and career oriented counseling. In the 1980s career counseling was formally introduced and receives more emphasis by secondary counselors. Currently school counselors spend most of their time with problem students giving counseling a negative image for other students. Counselors and counselor educators are attempting to promote a more developmental approach with all students.

Psychological counseling--that is counseling that deals with psychological problems--is emphasized in higher education and less so by counselors in the schools who deal more often

with career guidance and educational problems. Therefore counselors planning to work in institutions of higher education receive graduate training and receive more training dealing with psychological problems and this is true of their practice as well as since students in higher education are seen to need less career counseling and more counseling dealing with psychological concerns and problems. The counselors in the universities and colleges in Indonesia represent a wide range of professionalization. Some of the universities have professional counselors trained at the graduate level at universities. Others employ members of departments such as the psychology department to counsel students on a part-time basis. At other institutions faculty who have an interest in students and who have received a brief three-month training in counseling act in that capacity. Where universities have opened formal counseling and testing centers, certain of these, at least on a limited basis, also offer services to the general public.

Counseling Psychology

Counseling psychology does not exist in Indonesia as a particular specialty with many of its functions covered by clinical psychologists. There is a professional Indonesian psychological association that includes several specialized divisions such as are found in western countries, e.g., child psychology, industrial psychology, clinical psychology, educational psychology, and social psychology. Most clinical psychologists belong to one or more divisions of that organization. Some of the clinical psychologists work in hospitals, others in private practice and are typically found only in the cities.

Marriage and Family Counseling

Marriage and family "counseling" is under the Department of Religion in the governmental bureaucracy. Badan Penyuluhan dan Penasehat Pernikahan dan Percerian (BPPPP) (Center for Counseling and Advising in Family and Marriage) is the division of that agency that works with helping families and deals especially with family problems and divorce. Its "counselors" work as civil employees and usually hold a master's degree in religion. Individuals can obtain premarital counseling, can get help with family problems, and receive divorce counseling. But the individuals working there have gotten their degrees in religion and so they have little training in actual counseling. Thus the marriage and family counseling that takes place in Indonesia is seldom professional in nature. It revolves around the responsibilities and duties of spouses to each other and to children, and examines the consequences of divorce, emphasizing alternatives designed to keep the family together. It tends to consist primarily of directive advice and information. There are a few counselors, who on the basis of their experience, have a private practice that deals primarily with marriage and family counseling but there is no professional training available in Indonesia, as marriage and family counseling graduate programs or departments do not yet exist.

There are several other programs that deal with these concerns. A private family counseling agency with several branches has established the "wise family" (Keluarga Bijaksana) approach to marriage and family education. University student governments have

sponsored workshops to prepare couples for marriage which include sex education, biological reproduction, philosophy of life, and relationships among spouses and with children.

Psychotherapy

The practice of psychotherapy in Indonesia tends to follow a medical model with considerable emphasis on various psychosomatic problems and depression. In the treatment of these problems, there is usually less emphasis on self therapy or talk therapy and more upon a more medical approach.

There is the belief that the very fast modernization of Indonesian society with its accompanying industrialization, technology, mass communication including television and other aspects of western culture have developed so quickly that Indonesians who grew up in a more rural, more traditional, and more simpler society have had a difficult time attempting to cope and therefore suffer from many stresses and anxieties. This stress often results in a variety of psychosomatic symptoms.

These stresses are felt most strongly in the major urban areas and it is there that counselors and psychologists are now sometimes found either as part of hospital staffs or in private practice. Hospital staff are now beginning to realize that psychological aspects are related to physical illness. The need for psychological help related to physical problems means that counseling is beginning to be found in some of the hospitals and clinics. Therefore there are some referrals from physicians to psychologists and counselors. These professionals working with psychological problems tend to be clinical psychologists rather than counselors. In the treatment of certain psychological problems particularly drug and alcohol addiction, the treatment includes physical, spiritual, and interpersonal techniques. In "Inaba" centers that deal with these problems, the therapy consists of physical therapy including exercise, cold showers, and physical work, and emphasizes spiritual therapy including prayer at the mosque and repeating various mantras and chants, but also includes counseling, confession, and future planning. Its purpose is to bring back the balance in the physical, spiritual and interpersonal aspects that are needed in a person's life.

Professional Organizations

Guidance and counseling first began in Indonesia in the secondary schools then in the elementary schools informally in the 1960s, formally in 1975 and began to be included in higher education in the early 1980s. Counseling received a boost in the mid-1980s when Indonesia hosted the Association of Regional Asian Vocational and Educational Guidance (ARAVEG) conference in Jakarta. This conference was attended by representatives of all of the Association of Southeast Asian Nations (ASEAN) members. Indonesia hosted a second meeting of this group in Bandung in 1991.

The primary counseling organization in Indonesia is the Ikatan Petugas Bimbingan Indonesia (IPBI) (Association of Indonesian Counselors). The IPBI is the umbrella organization of counselors and represents a number of professional and semi-professional

fields in guidance and counseling and including teacher-counselors. Within this total association, different divisions have been organized representing different training standards and practices. One of the divisions of IPBI is the Ikatan Peendidik Konselor (IPKon) (Association of Counselor Educators). It was established by counselor educators in graduate level training programs who have been professionally trained and who hold a counseling credential. It is this division that is attempting to set up the profession of counseling with requirements for graduate work, training, and practica leading to full certification. A division composed of teacher-counselors in the primary and secondary schools is the Ikatan Guru Pembimbing Indonesia (IGPI) (Association of Indonesian Counselor-Teachers). Another division, the Ikatan Petugas Pembimbing Islami (IPPI) (Association of Islamic Counseling) began to be organized several years ago with its leadership at the University of Islam Indonesia in Yogyakarta, but is not currently active. A division of the IPBI composed of members who are counselors at universities is just now being organized.

A large number of students are being trained as counselors as the departments in the universities and IKIPs that train counselors are popular choices among students in Indonesia. With the popularity of training in counseling, some of the counselor educators have been hired directly from their graduate work and are responsible for the training of counselors without having any full-time prior experience as a practicing counselor.

Counselors are struggling to obtain more recognition for counseling as a professional career by both the government and by ordinary citizens. Counseling is new in Indonesia and it is too soon for a strong profession with strong professional identification and professional associations to have yet developed. There is, however, a definite movement in Indonesia and within the IPBI to develop a strong and better trained counseling profession.

During the first half of this century, Indonesia was primarily concerned with problems of independence and nationalism. The 25 year plan initiated in 1969 concentrated on industrialization and the exploitation of the country's national resources, coal, bauxite, and especially oil. Since these represent exhaustible resources, the 25 year plan begun in 1994 is to concentrate on the development of human resources. Guidance and counseling are expected to play an increasingly important role in assisting the nation to realize the various goals laid out in this ambitious 25 year plan.

During the past two decades Indonesia has been able to sustain and accelerate an excellent record of economic growth and there appears to be no reason to expect that Indonesia will not continue its high growth rate. Its record of moving people above the poverty line is one of the best of any developing country. It has developed a strong and determined emphasis on education and literacy, and is now beginning to emphasize secondary and higher education, placing a strong emphasis on professional education which now includes the training of counselors. Indonesia is also sending large numbers of students abroad for advanced degrees. Indonesia's incomes are now at levels at which growth becomes easier and it can now afford to invest in health and education. All of these trends suggest that the counseling profession will continue to grow rapidly in the near future in Indonesia.

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The Development of Counseling in Japan

Yoshiya Kurato(Osaka City University)

Introduction

Under this chapter, how counseling in Japan has been developed is traced back according to its developmental stages. Also described here is its future look and discussions.

Before entering the description stated above, counseling here refers to any professional consultation with individuals for their educational, vocational, and personal issues, aiming at their personal growth. The term is often interchangeably used for psychotherapy in Japan as probably does elsewhere where counseling is practiced. As Patterson once defined the two(Patterson, 1966), there are no essential differences between the two. However, in one sense, counseling has a connotation of mild or surface intervention of the "normal" individuals whose problems are related to the development of their potential while psychotherapy is for a more deeper or prolonged relationship for individuals who are deficient in some respect. Nevertheless, as he also has noted, it depends on who does it and how in depth it goes. Therefore, it is obvious that no sharp line can be drawn between the two.

The author here tries to trace the counseling , as much as possible, in the same way as Patterson defines it, and to describe it how has developed in Japan. Counseling in school was also focused on.

A Brief History Before Counseling was introduced to Japan.

Many, without any hesitation, agree with the notion that counseling in general was introduced to Japan after World War II. However, as early as 1917, *Jido Kyouiku Kenkyuusho*(The Institution for Child Education)in Tokyo was founded and began a consulting business for children who had learning difficulties, juvenile delinquency, or developmental problems(Sawada, 1962). Two years later, in 1919, the Osaka Child Guidance Clinic started its consultational function for citizens and their children in Osaka.(Fujiwara, 1984) What followed were the Boys' Division at Tokyo Vocational Service Center in 1919 and the Osaka City Boys' Center in 1920. The Child Guidance Clinic at the Hiroshima Social Work Association, the Tokyo Child Study Institute, and the Kobe Child Guidance Clinic were all founded in 1921.

Eventually many similar institutions were established in other parts of the country. However, these clinics and institutions were mainly for children who had severe deficiencies or problems in some form and having a need to receive remedial services or reform consultation(Sawada, 1962). In short, these were not for ordinary and healthy children as it is now. In addition, it is said that these consultations were more inclined to research rather than therapy. Nevertheless, it is worthwhile to remember that the consultation and studies in these institutions were administered in a way where individuality was respected based on psychological testing(Sawada, 1962). Although the concept and approaches were somewhat different from those of counseling, in that theirs were, so to speak, the vertical relationship where the professionals had to diagnose and give advice to the parents and child, and is more research oriented, the experiences and knowledge in these institutions seemed to have contributed to the inception of counseling when the counseling was introduced. For one, counseling was completely new to the Japanese and had the innovative concept of consultation. For another, counseling was focused on practice and hence, new and attractive.

The Inception of the School Counseling Movement in Japan:The first Period 1949~1961.

Some factors and specific events helped to incept counseling in schools. One of these was the visits of educational missions sent by both U.S. governmental and non-governmental agencies. First, the 1st educational mission led by Stoddard, G.D. visited Japan in 1946 and made a report of recommendations in which a democratic spirit in education, more than anything, was stressed to promote a pupil's individuality and responsibility. This was called "new education," but it was

nothing but a reflection of the principles of the pupil's guidance that had been practiced in the U.S.

Then, Jersild, A.T. came in 1948 and introduced a counseling approach for the first time which was developed by Rogers,C.R. Rogers' way, then called client-centered therapy, attracted participants including college professors of education. Among them Masaki, M., professor at the University of Tohoku who later transferred to the Department of Education at the University of Kyoto, was so impressed by Rogers' non-authoritarian way that he founded an educational counseling clinic at his university.

In 1949, a year after Jersild had fascinated the Japanese audience, a guide book was first published and distributed by the Ministry of Education. The book was titled *"The Pupils Personnel and Guidance Manual for Senior and Junior-High Schools,"* in which the pupil's personnel and guidance was introduced for the first time even though the term, counseling, wasn't used. Also, this new trend apparently seemed to help school teachers to take the first step in guidance and counseling. In fact, "A System for the Pupil's Personnel and Guidance and Education of Individuality" was taken up as the main issue at the National Meeting of Educational Study in Junior-High School. From then on there were some schools where a teacher in charge of the pupil's personnel and guidance was assigned. Higashikane High School in Chiba and the Junior-High School attached to the University of Akita were among them. In Kanagawa, counselors were hired at 13 high schools and junior-high schools according to Ito, H.(1963). Therefore, the author is inclined to support that the year 1949 was the inaugural year of school counseling in Japan as other researchers have proposed(Haga and Kurato, 1990; Ito, 1963).

Yet, specialists from the U.S. kept on visiting. In 1950, Loyd, W.P., together with 5 other specialists, introduced a new approach to student personnel service. It was a three-month long lecture series held at the University of Kyoto, the University of Kyushu, and the University of Tokyo, which gave an impetus to establish several student counseling centers in the years 1952 and 1953. Established then were centers at national universities at Tokyo, Yamaguchi, Kyoto, Tohoku, Nagoya, and at private universities such as Rikkyo University, Keio University, Gakushuin University, and Japan Women's Christian University. He revisited Japan in 1955, with Robinson, F.P. and Bordin, E.S. to give an another series of intensive lectures and training in student personnel services.

In 1956, Williamson, E.G. also came for the same purpose, and had a chance to teach a class of graduate students at the University of Tokyo. The title of the class was "Theories and Practice of Counseling." He was enthusiastic in teaching counseling, well organized, and skillful in the intervention method, but he had his own philosophy and practical principles in counseling which was often compared to that of Rogers.' Therefore, there was some confusion among the Japanese audience as to which was more suitable for the Japanese. This was, nevertheless, informative, giving a chance for the Japanese to think about counseling that would better suit us.

Next year, in 1957, Bordin revisited as a guest lecturer of the Kyoto American Study Seminar and stayed for 6 months, during which he presented a series of lectures at the University of Kyoto. His class was on "Clinical psychology," which was the first class on the subject ever made in Japan. He also contributed a diversity in counseling whereby his way was from a standpoint of psychological diagnosis or psycho-dynamics. In this sense, it was an epoch making event, especially for those living in the Kansai area.

The year 1961 was another landmark year when Rogers, C.R. and Super, D.E. visited Japan. The former shocked the Japanese with his non-autocratic way of relating the people whereas the latter stimulated them with the dynamic and systematic way of vocational guidance. These two specialists on counseling, along with Bordin, revisited Japan and greatly influenced many people.Rogers, especially, with his bald head, which was similar to that of Japanese monks and his humble but dependable way of relating the people, was well received everywhere he went as if he were a guru. There were times when everybody responded with "reflection," "Aha" or "Yes." Along with Rogers, Fax, L., a translator then at Ibaragi Christian College, assisted to make Rogers and his

methodology known to the Japanese. His fluency in the Japanese language and his warm personality was also welcomed as much as Rogers was accepted.

These specialists came at just the right time in that Japanese educators had been looking for any approach that could innovate education in Japan. For instance, many of them were aware that only the teacher's discipline or admonition, though those were traditional approaches, was not always successful. Therefore, their approach, which most Japanese were not accustomed to, met what Japanese educators had expected for a long time. But this meant they had to change their value system in education 180 degrees, from vertical to horizontal. This was a revolution in consciousness and was rather suffering, giving a difficult time to Japanese educators. Nevertheless, they struggled with it and enjoyed it for the sake of change.

Thus, the visits of the specialists and the counseling approaches introduced by them stimulated a counseling movement in Japan. Meanwhile, "*Counseling and Psychotherapy*" by Rogers, 1942, was translated into the Japanese language by Tomoda, F. in 1951. This accelerated and expanded the counseling movement. School teachers were no exception. They were enthusiastically interested in counseling and began exercising it in and out of school. Some even began applying it in their classes. It was named as the pupil-centered class where pupils took initiative in learning while teachers stepped into the background. In fact, counseling was well received in schools. At the same time, the number of teachers who became fascinated by counseling increased.

With this phenomena, in 1952, the Association of the Board of Directors of the Public School Systems sent a letter of recommendation to the central government in which school counselors should be assigned to every school by legislation and be given a chance to learn counseling. Also in 1953 the Japanese Association of Applied Psychology presented a petition to the Diet for the legislation of the school counselor. In order to strengthen the counseling movement the association established the Division of Counseling in its organization in 1961 and began work for legislating a counseling system. Thus, counseling was gained momentum as it attracted many educators, school teachers, and managing staff in industry. In fact, counseling was almost ready to affect the whole educational system. Therefore, those who were involved in counseling wanted to have a regulated system. However, the dream of legislating a counseling system had not yet come. It had a long way to go.

The Dark Period:The Second Period 1962-1994

Despite the help that was given by the U.S. specialists and the effort the Japanese made, and even if the counseling movement was going well and influencing Japanese teachers, counseling has not been well incorporated in school as a system. But why?

Firstly, some teachers who were involved in counseling were gradually isolated from the rest of the teachers. For one, teacher counselors often tended to speak loudly whenever opportunity permitted in favor of pupils at the teachers' meetings, whereas other teachers, for instance, those who were in charge of discipline were left holding the bag. In fact, teachers who were in charge of were almost always taking care of, for instance, the pupils who went wrong and took to delinquency. They might fly over if necessary to other cities only to search for those pupils or went to the police station to take custody of the pupil. In this sense they were the ones who were the unsung heroes of the pupils personnel and guidance. But teacher-counselors thought that "We are doing better," standing by the side of the pupils, and put all blame on the teachers in charge of discipline since they were not understanding the pupils by giving them the strict discipline. Therefore, it was quite natural that conflict between the counselor and other teachers became so intense that they began fighting each other in the teachers' meetings over which was doing better. This unfortunately acted as a brake to slow down the development of counseling in school. What was tragic in the history of counseling was the conflict that precipitated a negative impression on counseling among school authorities as well as teachers. Both seemed to have forgotten that the teacher-counselors and the teachers in charge of discipline were inseparable as two wheels of a wagon. This was the first tragedy.

Secondly, some teacher-counselors somehow didn't seem to do their best in teaching since

counseling for them was to be given top priority than teaching, although they tended to put all the blame on other teachers or on the bad and bureaucratic system existing in school. This was the second tragedy.

Thirdly, some teacher-counselors imitated, without any awareness, Rogers' way of using expressions. For instance, "Aha," "Indeed," or "Yes," and reflections, were often used without knowing what to say next. Therefore, there appeared to be inconsistencies between what they said and what they were experiencing. Hence, discrepancy and failure. But however ineffective these expressions might be, they became a fad in those days; everybody sounded alike with the same expressions and the same soft and low tone of voice. This was the third tragedy.

Fourth, it had to do something with the identity crisis of the teacher-counselor. Those who wanted to become teacher-counselors had difficulty in their ability to teach their subjects. It might be because they were not skillful enough in teaching and were becoming shy or withdrawn. Consequently, as they became more involved in counseling, they tended more often to make an excuse for not teaching as well as expected. They thought the classes were too hard on pupils and the way of teaching was a teacher-centered, hence, wrong. They were also poor in managing classes, leaving pupils in chaos. It was not because they knew that the chaos sometimes would become a necessary process to revitalize the class, but they just simply didn't know what to do with the pupils. This was the fourth tragedy.

The Rise of School Counseling:The third period 1995-

The year 1995 is the first year of school counseling. It meant that the school counselor, or the school clinical psychologist as it is officially called, was publicly approved by the Ministry of Education nationwide, and assigned to schools by the authority of the local public school system. Although this system is still in an experimental stage where there are only 3 counselors in each prefecture, with the exception of Tokyo and Hyogo where there are 4 counselors, this stage is at the moment good for two years. However, the Ministry of Education has allocated 350 million yen, or about 3.5 million U.S. dollars, for the year 1995. For the next year, that is 1996, the Ministry of Education has already asked the Diet to triple the amount. This is a not a small amount of money.

To begin with, it is worth mentioning that the school counselor is defined as a licensed clinical psychologist approved by the Japanese Society of Certified Clinical Psychologists. Therefore, they are primarily not teachers. There are some teachers who have obtained the licenses, but they are not assigned as counselors at this time simply because they are mainly teachers who have classes to teach and other obligations. The association was founded in 1988, sponsored by the Association of Clinical Psychology and 14 other psychological associations in Japan, having about 4,000 certified members as of April, 1995 .

In order to assign school counselors to schools, a joint effort was made in many prefectures whereby as a first step, each local association of the certified clinical psychologist selected several applicants for counselors. As a second step, they had a meeting with the authorities of the local public school system to choose among applicants and assign them to schools. In most cases, the 3 schools are: one elementary, one secondary or junior-high school, and one high school. According to the news letter recently published by the association, it has just finished the assigning and has started practicing nationwide.

Why was a school counselor suddenly named? Some explanations may help to answer this.

For one, the number of bullying and bullied pupils have enormously increased in recent years and both have created serious problems in varying degrees. Some of the bullied didn't want to go to school and became school truancies. A few bullied pupils committed suicide leaving their suicide notes expressing their criticism for the school and the names of the bullies, who did it what, and how they were victimized. There were over 10 such victims in the year of 1994 alone. This problem of bullying has become a social problem in Japan as well as being the most serious issue to deal with in education. Everybody is concerned about it, and authorities think that it could be a phenomenon that

something contemporary young people are facing, and they expect that counselors would do something about it.

Other problems that pupils are encountering today are also difficult and deep-rooted: school truancies, juvenile delinquency, drinking, illicit sexual relations, etc.

As for school dropouts, there were 120,000 high school dropouts in 1994. This means that 120 high schools with a population of 1,000 pupils each disappeared in one year alone. There were over 70,000 school truancies in the same year, losing 70 elementary or junior-high schools with a population of 1,000 pupils. These tendencies are accelerating even more year by year, it seems. Therefore, something has to be done for the phenomena.

As seen above, not only pupils but also schools are in danger. Hence, Japan is in suffering. In the middle of the suffering, counseling suddenly has been called for in order to tackle the issues concerned. This is a great opportunity not only for counselors but also for those who have given an effort to incept the counseling movement as a system and have worked hard to get it publicly recognized toward licensing. But it is ironic that counseling is publicly recognized and called for as expected only when the pupils or schools are in their worst situation of chaos.

Nevertheless, it is also true that counseling has been steadily penetrating into Japan and keeps growing by the efforts done by those individuals who are called as returnees from the overseas training and by associations in psychology or education, especially the Japanese Association of Clinical Psychology.

The former are such individuals as follows; Kawai, H.(1965), Jungian Institute in Switzerland, Tatara, M., White Alenson Psychoanalytic Institute in New York, Hatase, M. & N.(1969), Basic encounter group at the Center for Person in La Jolla, California, Kurato, Y.(1976), existential-phenomenological and Gestalt therapy at the Gestalt Training Center in San Diego. These so-called returnees have encouraged counselors in that there are other orientations than Rogers' and these orientations are often more effective in relating to more difficult clients in their pathology. More over, they are well-trained in being more equipped with theories and skills, providing that counseling is not only an art but also something the learner could acquire to reach people in trouble and in need.

There are other orientations introduced and practiced in Japan. Psychodrama by Utena, T. and others, Transactional analysis by Kuniya, N., Sugita, M. and others, Family therapy by Kuniya, N., Okado, T. and others, Morita therapy by Morita, K., Naikan therapy by Miki, Y., Murase, T. and others, and Rational Emotive Therapy by Kokubu, Y. Moreover, Transpersonal by Yoshifuku, N. and others, and Cognitive therapy by Ono, H. and others in recent years. Almost all therapies or counseling have been introduced to Japan and most of them have contributed to develop counseling in school. However, the Rogerian way has been most popular in school counseling and counseling in educational institutions or centers. This is probably because the Rogerian way has been most comfortable with teachers and has endured despite some past conflicts and had not been accepted easily among teachers as seen in previous pages.

The latter is as follows: the Counseling Division(1961)of the Japanese Association of Applied Psychology, the Japanese Association of Counseling Service(1964), later changed as the Japanese Association of Counseling(1987), the Japanese Association of Clinical Psychology(1982), the Japanese Association for Humanistic Psychology(1982), These associations together with others agreed upon and have sponsored for the establishing of the Association for Certified Clinical Psychologists where licensing for the clinical psychologist started in 1988.

Japan Today and A Future Out Look for Counseling

Here, the author would like to take a brief look at what has been happening recently in Japan. The family as an institution in Japan has been known as extended and tight, where there is a place to come back to whenever there is trouble in the outside world. Therefore, when we expanded our

business to foreign countries, the idea we had was that of family; like the Sumitomo Family Group or Mitsubishi Family Group. But not anymore:the family system has almost disappeared in most cases. Most families in Japan are not functioning as well as they used to be. The nuclear family creates serious problems although they provide some merits. Parents don't seem to know how to discipline their children in the nuclear family. Fathers are busy working in their companies and there is nobody such as a grandmother with experience and wisdom to takes care of the children and household business if necessary.

In addition, with the economic recession, many fathers have been relocated to remote places so that they have to live there alone, being separated from their families. Some come back home on weekends, but some not for several months. As a result, children, especially teen age children are suffering from feeling isolated. We have begun to see that this feeling of isolation, together with the insufficiency of parental discipline, may create children's problems. On the other hand, fathers seldom see their children as often as they want. They seem to feel their children are strange and hard to deal with. Hence, this may precipitate child abuse on the part of fathers.

Those who are familiar with Japan know that it is a beautiful country and the people there are well-disciplined. But not anymore! You would be surprised to see there are teenage boys wearing feminine costumes, with pierced earrings or earrings in their noses or tongues. There are drunken youngsters on the late commuter train. Japan has changed greatly.

On the other hand, recognized counselors or clinical psychologists in general have 5 to 7 clients to see in a day on an average. There are counseling clinics attached to general hospitals, public counseling centers, private clinics, child guidance clinics, or educational centers. They are full of clients, and the pupils in trouble are included. Therefore, counselors have a lot to contribute. The problems that clients bring into those clinics or centers vary, but most of the time, the problems are truancy, apathy, borderline personality as is indicated in the DSM IV, or violent behavior within the family. There seem to be no easy way-out of those problems. Consequently, there are quite a few counselors who have burnt out with heavy case loads and serious problems caused by structurally-originated factors rather than individually-rooted weaknesses. Anyway, counselors are also suffering from severe stress.

Therefore, what the author would like to see happening in the field of counseling in Japan in the 21st Century are as follows:

Firstly, we need more counselors who are well trained, equipped with good thorough intervention skills together with apprehensible ethics. This leads to the issue on counselor education and supervision. When the author was a college student, that was in the 1950's, there were no colleges and universities in Japan where counseling or clinical psychology was offered as a major. But now, there are many, almost 1/3 of national or public universities in addition to private universities have either counseling programs or clinical psychology programs. To identify counselors, there are associations to join, one of which is the Japanese Association of Clinical Psychology. Another is the Japanese Association of Counseling. The former has about 6,000 members. It is a rather large number. It is the second largest academic association, following the medical association which has over 30,000 members. This doesn't necessarily mean all members are skillful counselors. On the other hand, there is a shortage of counselors. Also, good counselor educators who can educate students in counseling are desperately needed. More supervisors who are not only senior counselors but also equipped with deeper knowledge and more thorough experience are also in great demand.

Secondly, as our society gets more and more urbanized and become borderless, counselors are encountering new and complex problems. The counselor is required to become more skillful in intervention. At the same time, the counselor needs more solid theories and skills to depend on, which are also based on more globally-minded, comprehensible, and applicable theories in counseling. When the author's student from mainland China experienced severe tension and apprehension at the time of the Baijin crisis, several years ago, there wasn't much that the author could say to her, except stay together in the office and listen for about 3 to 4 hours. This was also

true when the author met the victims of the great Kobe-Osaka earthquake at their temporary shelters or refugee camps in January of 1995. The author's orientation in counseling was that of Freud's, first, then Rogers', then, existential-phenomenologically-oriented ones including Gestalt, and later, became interested in Jung, but none of them was powerful enough for the author to face with them. The author was there almost alone, presenting only himself. The author is not saying that none of the learned theories and skills are useful. They are greatly helpful to a great extent, but facing the person in crisis, especially crisis in the catastrophe mentioned above, one needs to go further beyond what was learned in school.

Thirdly, we are urgently expected to develop strategies to deal with the daily-class room. What is meant is having some learning skills that help develop, on the one hand, skills for pupils, and daily class room management skills for teachers on the other hand. This idea is based on the author's feeling and experiences as a counselor.

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Historical Study of the Development of Counseling in Korea

Susan Byungsook Rhee and Hie Sung Lee

Susan Byungsook Rhee

Dr. Susan Byungsook Rhee, B.A., M.S., Ed.D., NCC, NCCC, is a professor and a counselor at College of DuPage, Glen Ellyn, Illinois. She was a Counseling Psychology Graduate program faculty member and a counselor at Counseling and Human Relations Center at George Williams College for 11 years prior to College of DuPage. She has 24 years of counseling and teaching experiences. She conducted many workshops and presented programs on working with Asians and women both State and National level. She served as a President of Illinois Multicultural Counseling and Development Association and served many committees of State and National professional associations.

Hie Sung Lee

Dr. Hie Sung Lee, B.A., M.Ed., Ed.D., is a chairperson and a professor of Department of Educational Psychology at Ewha Women's University in Seoul, Korea. During her 18 years with Ewha, she was a professor, Director of Community Welfare Center, and a Director of Student Guidance Center. Prior to Ewha, she was a professor at Seoul Woman's University. She served as a President of the Association of Nationwide University's Student Guidance Center, President of the Division of Counseling and Psychotherapy of The Korean Psychological Association, a board member of the Korean Counselor Association, a Steering Committee Member of University Counselor Association.

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Hie Sung Lee

Dr. Hie Sung Lee, B.S., M.Ed., Ed.D., is a chairperson of Department of Educational Psychology and a professor of Graduate School Counselor Education at Ewha Womens University in Seoul, Korea. During her 13 years with Ewha, she was a professor, Director of Community Welfare Center, and a Director of Student Guidance Center. Prior to Ewha, she was a professor at Seoul Woman's University. She served as a President of the Association of Nationwide University's Student Guidance Center, President of the Division of Counseling and Psychotherapy of The Korean Psychological Association, a board member of the Korean Counselor Association, a Steering Committee Member of University Counselor Association.

Historical Study of the Development of Counseling in Korea

1. The Introduction of Counseling into Korea

The traditional method of dealing with student problems in Korean primary and secondary educational institutions involved the use of strict discipline and a strong emphasis on moral values. This traditional approach was subject to criticism during the period of the United Nations military government in the mid-1940's.

In response to such criticism, the traditional emphasis on moral and ethical studies which evolved out of the period of Japanese colonial rule in Korea was replaced by social studies including civic education, i.e. civic virtues, geography, and history. This change marked the beginning of a movement away from the traditional approach toward a new approach based on social studies.

Involved in this change was the introduction of study based on the interests and experience of the students. So during this period the seeds of a new approach to student issues were planted. It marked the beginning of a revolutionary change in perspective for Koreans. Problems of students were beginning to be seen from the point of view of the students rather than that of the school administrators.

A further step in this progression resulted from the influence of the American Education Advisory Mission which started working in Korea in the 1950s. Discussions about student counseling and guidance began at this time. New theories of counseling was introduced and some educators began to implement these theories in the Korean school system. Gradually these theories and their implementation gained influenced and the new counseling concepts impacted the entire Korean educational system.

The development of this new approach to student counseling in the Korean context can be seen in the following stages:

1) 1952 - 1957: Before the introduction of the counseling concept to Korea

In this period the Korean school system divided studies into two spheres: The curricular subjects on one hand, and moral education on the other. As it turned out, any area of student educational or social concern not covered by the curricular subjects was passed to the area of moral education to be dealt with. There was no place in either of the two spheres for the application of the concepts of counseling and guidance. The typical educational methods of period was to place before the students a model for acceptable student behavior. Anyone who deviated from this model was punished accordingly, regardless of mitigating circumstances in the life of errant student.

2) 1958 - 1961: The early stage of introduction of the new Counseling concept.

In this period, the new approach to counseling began to be taken more seriously. Counseling and guidance were incorporated into the traditional moral education sphere as a means of supporting the traditional objectives. School counseling activities in this period were limited to such technical matters as diagnostic testing and information gathering. The old disciplinary method continued to prevail when student problems arose. There was little room for a counselor to actively participate or intervene in student problems.

During this second period, a system of student guidance counseling was introduced for the first time in some quarters. This introduction resulted in a serious conflict between those who held to the traditional approach and those who advocated the new counseling concept. The conflict in itself generated a realization on the part of the proponents of the new methodology that they needed to work hard to develop and enhance their professional status in the Korean educational system.

3) 1962 - 1973 : School Guidance and Counseling Takes an Active Role

In the third period, the proponents of the school guidance and counseling concepts began to gain professional status as a legitimate discipline independent of its previous subordinate position of supporting the traditional moral education sphere. The new discipline began to find acceptance and legitimacy in its own right. In the educational system, guidance counseling began to be regarded as a worthy counterpart to the disciplinary department. Not only did counselors gain a more active role in counseling students, but they began to impact the total school system.

In the early 1970s the position of school counselor was finally legally accepted as an integral part of the school system.

4) 1973 - Present: Period of Specialization in Counseling

In this current period, the roles of school guidance counseling and the traditional disciplinary department were completely reversed. Guidance counseling now takes the leading role in student affairs while the disciplinary approach takes the supporting role.

However, school administrators have often been slow to understand and appreciate the new concept. The believers in the traditional approach of discipline first are still entrenched in many positions, and the conflict continues. These traditionalists still tend to view the role of guidance counseling to be the enforcement of school rules and regulations rather than guidance and preventative counseling. They cling to the idea that

punishment is the most effective means of molding student behavior. They continue to interpret the work of guidance counselors through the old categories of moral discipline.

However, the counseling has made significant advances. This period has seen significance progress in specialization in this field. There are now many highly specialized counselors in Korea. These professional counselors not only contribute to guidance in the school context, but they are also conducting counseling clinics in the communities. They are gaining public recognition for the professional quality of their services. These specialists actively engage in professional research in the area of counseling. They see counseling as a legitimate professional discipline in its own right.

2. Introduction of Counseling Theory

1) Activities of the United States Education Mission to Korea

The United States Education Mission visited Korea four times from 1952 to 1962. The goal of the mission was to give technical assistance to help in the development of the Korean educational system. The mission contributed significantly in the fields of teacher training and retraining. It also encouraged educational research activities and the evaluation of the existing curriculum. The mission worked closely with the Ministry of Education of the Korean government and the Central Education Research Center. Joint seminars, workshops, and lectures were conducted. Through these activities school guidance counseling and various diagnostic testing methods were introduced.

2) Activities of the Central Education Research Center

Before the arrival of the United States Education Mission, the UNESCO-UNKRA Education Planning Mission came to Korea in October, 1952. The purpose of this mission was to collect basic data for use in the rehabilitation of the Korean educational system and to study the existing educational system. The report submitted by this mission recommended the establishment of an educational research center to evaluate Korean educational theory and practice and to enhance the entire Korean educational system.

The Korean educators agreed with this concept and the Ministry of Education accepted the recommendation. As a result, the Central Education Research Institute (CERI) was established. Its purpose was "to study the theory and practice of the Korean school system" under the Association of Korean Education. The CERI engaged in research focused on practical applications related to children as well as psychological testing. They also took a close look at the traditional way of handling student affairs and behavioral problems through moral education. This activity gave birth to school guidance and counseling which became an integral part of the school system.

3) Individual Activities and Publications

Mr. Han, Ki-Un was known to be the first person to introduce the concept of guidance in relationships to student affairs (student development) or student counseling. He wrote a thesis in 1952 on guidance for his Master's degree. He translated the english term "guidance" into the Korean "hyangdo". From 1952 articles on guidance and counseling began to appear in professional journals. There was a journal which specialized in publishing American educational theories called "Sae-Kyo-Yuk which, in English, means "New Education:. In 1956 this journal began publishing articles on new approaches to student affairs, namely, guidance counseling. Counseling was known by many different Korean words. All of these terms, however, had one thing in common--they imply the resolution of student's problems through dialogue rather than unilateral disciplinary methods.

3. Integration of Counseling with School Education

1) Emphasis on Moral Education

During the time of the American Military Government in Korea, the use of the terminology, "moral education" was associated with the previous Japanese educational program in Korea. The general feeling at the time was that Japanese patterns should be abolished. The consensus among educators was that the study of "morals" or "ethics" should be taken out of the curriculum. In its place was introduced an educational theory that advocated an approach based on the interests and experience of the children. But unfortunately the pendulum swung too far. The liberation from Japanese colonial rule created an ultra liberal mood at the time, and one unsettling result was that student behavior became disturbingly unruly. As a result the pendulum swung quickly back to the other extreme. There emerged a sharp reaction against the new ways and the old approach of strict discipline was reinstated.

Other political and military events contributed to societal problems. The North Korean invasion of the South in June 25, 1950 opened the way for a chaotic period in Korean society as a whole which was also reflected in the increasingly uncontrollable behavior of the school children. It was a transitional period incorporating rapid political and social change. Political leadership concluded that the only effective way to cope with the situation and restore control to society was to return to the old ways of reinforcing discipline and reinstating public morals. The influence of this reaction reached into the Ministry of Education which now made controlling student morals a first priority.

In this environment the emphasis in the schools turned to keeping students in line. After cease-fire agreement which ended the Korean conflict, student paramilitary organizations were created in each school. These organizations assumed the responsibility of enforcing the moral code. Students who strayed from the commonly accepted norms of behavior were regarded as

delinquents.

However, the pendulum was to swing back again. The return to the old dictatorial approach to resolving student behavioral problems generated a new reaction against itself. One result in the late 1950's was a revival of interest in the guidance and counseling approach. At this point in time a better understanding of the nature of the new approach was emerging. A gradual trend was put in motion, and eventually the influence of the guidance and counseling approach permeated the entire Korean educational system.

2) Introduction of Individual counseling to each school

The new trend began to express itself even during the period when the Ministry of Education emphasized the approach of "Moral Education". Some schools individually introduced the concept of guidance and counseling a result of the influence of the American Education Commission and the Central Education Research Institute. The growth of this trend will be seen further in the next section.

4. Counseling Movement: Stage 1 - Training of Counselors through Lectures and Seminars.

In late 1957 a change began to take place in the Ministry of Education. Suddenly the terms "guidance and counseling" began to appear in statements of education policy. However the formal organizations of the school systems were not involved in research or discussion of the new approach. Research on guidance and counseling was conducted outside the formal educational structures. The great sense of need was for training programs to prepare qualified counselors.

In 1957 for the first time the Seoul Metropolitan City Education Committee made the recommendation that each middle and high school should establish a school guidance service. The committee recommendations included the introduction of middle schools (3 years) along with a 3 year high school system, entrance exam policy, hiring guidelines, school facility requirements, and the establishment of guidance and counseling service.

The recommendation on guidance and counseling was officially announced and implemented in 1958. On July 10 of that year the very first training session for counselors was held. It consisted of lectures and seminars. The first lecture series for training school counselors was conducted at the Duk-sung Women's University, and it was attended by 44 teachers (41 high school teachers and 3 middle school teachers) and three education commissioners, making a total of 47 attendees. This lecture series was conducted from July 10 until August 10, 1958. The lectures lasted for a total of 240 hours.

This gallant effort, however, did not produce the expected results for various reasons. There continued to be a conflict between the traditional school of thought and the new ideas of counseling. There was also lack of serious interest in some sectors as well as lack of financial support. The financial resources of the government dedicated to education were severely limited at this time, and most education was done by private schools. However, the financial situation of private was even worse that the public sector. These financial limitations mitigated against the creation of jobs for qualified counselors in the schools.

Against these great odds, the dedication of the Seoul City Education Committee to the training of school counselors continued. The committee sponsored 5 lecture series and trained 260 qualified counselors by the end of 1961. These trained counselors played a vital role in the development of counseling in the school systems. They returned to their schools to introduce the program and plead for financial support.

One month after the Seoul City Education Committee conducted its first counselor training lecture series, the Ministry of Education, in cooperation with the Central Education Research Institute, launched its first lecture series for high school counselors. This event was unique because it was the first involvement of the government in training school counselors and equipping them with the knowledge of the theory and practice of guidance counseling.

The reality, however, was that the training of these 260 counselors by the end of 1961 was inadequate and they were not really prepared for the gigantic task ahead of them. Theoretically these counselors should have had a respected and independent position in the school systems, and should received deserving assistance from school authorities and peers to play a central role in the arena of school counseling. However, they lacked the preparation and skill to overcome the obstacles to the effective establishment of guidance programs, in the school systems. The training received in 240 to 360 hours of the training programs was not adequate to equip the counselors with the needed professional knowledge and skills.

There was a further problem which the counselors faced in the school systems. It was a structural problem. There was no clear-cut division of function between the discipline department and the counseling functions. In many cases counseling was put in a subordinate position to the traditional discipline. Furthermore, the work load of the teacher counselors was so heavy that there was little time for carrying out the counseling functions adequately. It is fair to say that many counselors performed their work individually with students after finishing their regular teaching obligations.

In spite of these tremendous difficulties, these counselors pushed on consistently with their counseling activities with the good result that their work was beginning to be noticed. As the number of qualified counselors increased and their work of communicating with students and understanding their problems made a marked contribution to the school administration's task of handling student affairs, the recognition of the value of counseling also increased.

In the early 1960s the focus was placed on the qualifications of a school counselor and the place of counselors in the school system. As a result a larger number of counselors were placed in the school systems. The environment continued in some ways to be difficult for the guidance counseling movement. However, these developments did make a positive contribution to the increasing awareness of school administrators that qualified counselors were needed and could be an integral part of a successful school system.

5. Counseling Movement: Stage 2 - The Effort to Establish Counseling as Integral to the School system

1) A Review of the Counseling Movement

The problems anticipated at the start of the counseling movement became more apparent as its progress developed. The first problem was that of the qualification of counselors. As stated earlier, the training program of 240 to 360 hours was woefully inadequate to produce qualified specialists. The resulting necessity of placing inadequately qualified counselors in schools invited questions about the need and effectiveness of counseling service. Needless to say, this was not the way to win the confidence of peer faculty or the students.

The second problem was the structural issue of the required changes in the school system to install the counseling function. Although theoretically curriculum studies and student counseling were regarded as the two basic foundations of the school system, counseling did not have the support of the school system which was enjoyed by the curriculum studies. Also the lack of qualified counselors invited the notion on the part of the teaching faculty that anyone could act as a counselor. The counseling faculty had not achieved professional parity with their fellow teachers. With the permission of the head of the counseling department, any teacher with no technical training at all could act as a counselor.

2) The Effort to Establish Counseling and Give it a Professional Base

The Korean Counseling Association was organized on December 5, 1963 with the help of middle and high school counselors and the

Seoul National University Research Institute for Student Development. This association became a professional organization for counselors. It has made very significant contributions to the enhancement of the quality of the counseling function and to the preparation of professional counselor through such activities as its annual convention and the sharing of the publications of members' research.

The Seoul National University Research Institute for Student Development played a vital role in establishing the Korean Counseling Association. One of its significant contributions was sponsoring the beginning of student counseling at the university level. Until now it had only been established at the middle and high school level. From this development another very significant contribution resulted. Because guidance programs were now spreading to the universities, the discipline of counseling was regarded more seriously by the universities. The result was that the study of counseling became a specialized offering in the universities. The contribution to the training of qualified, profession counselors was enormous.

In the 1970's the counseling movement began to branch out. In 1968 the Korea Behavioral Scientific Research Institute (KBSRI) was established, and behavioral studies were stimulated in the discipline of psychology. KBSRI was a part of the Human Resource Development study program needed when Korea launched its ambitious economic development plan.

The Personality Development Research Center was established in April, 1971. The unique aspect of this organization was that it was organized by Seoul City teachers for the purpose of conducting lectures and seminars on counseling. It also stimulated independent research. The center had a sister relationship with the Seoul Counseling Association. Counselors had in these two organizations the structure to continue their specialized training and research, and to identify themselves as members of an independent professional organization which provided them professional standing.

In 1973, through the revision of the educational system policy, the government maintained all middle and high schools to provide counseling services. This was tantamount to government recognition of counseling services as a bona-fide professional field in the realm of education.

As a result, in 1974, in Seoul City alone, 82% of middle schools and 81% of high schools had instituted directors of counseling.

This development finally established counseling as an equal partner to the academic field. It now had its independent place in the Korean educational system.

6. The Current Status of Counseling In Korea

In Korea today counselors are mainly hired by the following types of agencies: schools, government institutions, voluntary civic organizations, industry and business, religious institutions, and social service agencies. One or more of the following qualifications must be met by counselors in order to obtain jobs in these agencies:

a. Meet required training standards and receive a counselor certificate.
b. Possess a graduate degree in counseling and have experience as a counselor.
c. Possess graduate degree major in counseling and have a certificate from a counseling association.
d. Possess a university major in a counseling-related field such as Education, Psychology, Educational Psychology and Social Welfare and have experience as a counselor.
e. Have taken a training course offered by a civic organization. Those who meet this qualification may work as a volunteer, not as a professional counselor.

Counseling jobs in middle and high schools require, by regulation, more than 180 hours of counseling training courses. The number of these counselors was reported to be 10,070 in 1993. These counselors are required to teach other subjects as well. Because of this requirement they do not have the opportunity to concentrate their efforts on the work of counseling and their work load is unfairly heavy. To ease this situation, the middle and high schools, since 1985, are utilizing volunteer counselors to assist the professional counselors. These volunteers must have over 60 hours of training.

The work of counseling in the universities is carried out by the Student Counseling Center. The activities in the center occur in individual and/or group settings. These activities focus on the following types of topics: school adjustment, interpersonal relationships, career issues, family problems, personality testing, time management, etc. A wide range of programs are offered in the universities to help students in the areas of social adaptability and successful human relationships. Special emphasis is placed on such issues as the development of one's potential, effective self-expression, mental health, interpersonal skills, and building self-confidence. Emphasis is also placed on career related issues: how to interview for a job and how to succeed in the workplace.

Counseling services vary from university to university. Some specialize in the area of counseling and have a broad range of services and offerings. Others have more limited resources. Statistics from 1991 indicated that 26 colleges had only one professional counselor on staff, fifteen had two, and twelve colleges had three or more.

In government settings, the counselor carries the status of a civil servant. As such the counselor is required to be a college graduate with either a major in counseling or related fields or special additional training in counseling.

Counseling in civic organizations concentrates on problems of children and youth, elder citizens, and women. Much of this type of counseling is conducted by telephone hot lines. Of those working in this area, 67 percent are qualified professional counselors or possess a Social Work Certificate or a Professional Counseling Certificate.

Recently many religious and industrial organizations have established counseling services. In the industrial setting, counseling efforts focus on the following areas: labor-management relations, employee adjustment problems, retirement counseling, and other issues related to the welfare of the workers and their families. Among the religious organizations, counseling has focused on problems. Related to religious belief. However, it is increasingly the case that the scope has broadened to embrace other social adjustment problems.

Private professional counseling agencies are also mushrooming in the current Korean environment. Most of them practice in the name of the Counseling Research Center. The standards of these agencies are becoming higher and more professional, and they have helped to improve the image of counseling. The result is that counseling as a valid and beneficial service had broken out of the confines of the school setting, and is finding more general acceptance by the public as a necessary social function.

Along with the increasing public acceptance of the professional counseling role, there has come an increasing demand for such specializations as psychotherapy, psychodrama, behavioral modification counseling, and aptitude and intelligence testing. Those who engage in these services are qualified specialists.

SUMMARY

1. Even before counseling was adopted in the Korean schools, there existed substantial interest in the counseling concept. The Following developments and events significantly contributed to the general acceptance of counseling in Korean society.

   a. Seminars conducted by the American Education Mission to Korea
   b. Research and workshops conducted by the Central Educational Research Center
   c. Many individual writings on the subject

As a result of the influence of these activities, a strong criticism of traditional disciplinary methods in the schools was

raised. A trend was put in motion which eventually paved the way for the acceptance of counseling in the schools. Voices were increasingly raised questioning the effectiveness of the unscientific disciplinary approach in the schools. More and more attention was given to replacing the traditional approach with a more scientific method of counseling with an emphasis on preventative measures.

2. A teacher training program in counseling was established in order to train those counselors who were to be appointed in the middle and high schools. The original concept was to make counseling the center of student guidance. This goal, however, was not realized until the end of 1960. Those counselors who were trained earlier did not receive recognition as professional counselors, nor were they given adequate place in the normal school curriculum. They often had to conduct their counseling work after they had finished their other school responsibilities.

3. Under these circumstances, these school counselors, whose labors were largely unrecognized and conducted outside of normal school activities, began to organize themselves. They were joined by those scholars and government officials who were also involved in the growing counseling movement. The result was the establishment of the Korean Counseling Association (KCA). The KCA focused its attention on a critical evaluation of the quality of school counseling. They wanted to put in place a mechanism to ensure high quality counseling in the schools.

To move toward this goal of upgrading the quality of school counseling, the KCA conducted annual conventions and sponsored many research projects. It also organized a committee to study the problems experienced by school counselors and to make policy recommendations to be submitted to the Ministry of Education.

As a result of these activities of the KCA, the image of the school counselor was enhanced. Also there was initiated a system for issuing certificates to qualified counselors and directors of student affairs.

Another significant development was the establishment of Student Life Research Center in the universities. Previous to this time, counseling services were limited to the middle and high schools. The expansion of counseling to the universities resulted in the emergence of higher quality professional counselors. It also encouraged the development of a number of counseling programs, the expansion of research in counseling, the development of new counseling theories, the widening of the scope of counseling activities, and the broader acceptance of counseling as a legitimate discipline.

4. The adoption of a new education law in 1973 establishing student counseling services was the most significant achievement engineered by the KAC. The significance of this event was that school counseling finally found its legitimate place as an integral part of the school curriculum. Previous to this time

school counseling was optional in the schools. Now it was mandated. Counseling was not officially recognized as a professional discipline. Other teachers now began to recognize the importance and place of counseling in the schools, and began to treat counselors as their equals.

5. A further expansion of the scope of counseling in Korea now occurred. Previously counseling activities were primarily carried out in the context of the schools. Now it began to be recognized that counseling is a needed function not only in the schools but also in all walks of life. This eventuality resulted in the expansion of the range of specialization in counseling which nor broadened to modification, and aptitude and intelligence testing. The trend is rapidly expanding toward the establishment of specialized research centers.

Many problems remain to be resolved. There is a need for public relations to educate the public in general about the concept of counseling. Also, as the number of counselors increases, there is a great need for continuing efforts to upgrade the quality of counseling personnel. A further ;problems is that many counseling theories are imported from the West, and there is a need adapt them and integrate them into the oriental cultural context and tradition.

6. Along with the expanding role and increasing popularization of counseling in Korean society today, there comes a danger that the term "counseling" may lose its meaning. The original understanding of the term in Korea related to professional counseling in the areas of personal development and personal psychological problems. But increasingly the term is applied to a host of areas of information provision, such as legal advice, parenting, marriage counseling. Often the persons who dispense such advice and information are called counselors, but are not always required to be authorized or to meet defined professional standards.

Also, in the area of school counseling, there is such an increasing popularity of youth counseling and school counseling services that volunteers are needed and recruited to handle the volume of the demands.

These developments, both in the public and school arenas, pose the danger that the quality of counseling services may be degraded with the result that people may be psychologically damaged. The result could also be the erosion of public confidence in professional counseling in general.

It is encouraging, however, that these problems are being currently addressed by professional counseling-related organizations in Korea. The current discussions revolve around four areas:

a) An increasing effort to upgrade the quality of counseling and the professionalism of counselors,

b) Conducting further research in counseling theory,

c) The recognition that a redefinition of counseling needs to be done to differentiate specializations in the discipline of counseling.

d) The need to differentiate between professional counselors on the one hand and non-professional information providers on the other.

Counseling in Korea has made significant strides in the last 40 years from starting as a concept to becoming a profession. It has improved entire educational system of the country and has set its own agenda for future improvement.

Counselling in New Zealand: Past, Present and Future Developments

Robert J. Manthei

Robert Manthei, BSc, MSc, EdD, is a Senior Lecturer in Counsellor Education at the University of Canterbury, Christchurch, New Zealand. Before becoming a counsellor educator in 1974, Dr Manthei worked with adolescents as a psychiatric social worker in the USA and as a Child Welfare Officer in New Zealand. He has co-authored two books on counselling and has published numerous papers and research articles in a wide variety of academic and professional journals. Dr Manthei, a Registered Psychologist, is a member of the American Counselling Association, the New Zealand Psychological Society and the New Zealand Association of Counselling.

New Zealand is a small, independent nation in the southern Pacific Ocean. Its population of 3.5 million is comprised of 78.3% European, 13% Maori, the tangata whenua or indigenous people, and 5% Pacific Island Polynesian (New Zealand in Profile, 1995). As a former British Colony it still retains strong cultural and diplomatic links with the United Kingdom; however, increasingly its major trading partners are countries in Southeast Asia. Its low population density, picturesque and largely rural landscape, temperate climate and variety of outdoor activities make it an increasingly popular tourist destination.

New Zealand was founded on the pioneering values of equality of opportunity, independence, self-reliance, inventiveness and a strong social welfare tradition (Small, 1984; Webster & Hermansson, 1983). By world standards New Zealand has a good standard of living, a high quality education system, and a growing reputation for recent accomplishments in literature and the arts.

There are, however, recent signs of increasing social and economic distress and divisiveness. Unemployment, virtually unknown before 1970, has become a permanent fixture and is currently about 6.5%. Official crime statistics, including violent offences, have increased markedly during the same period. Racial tension is growing as Maori press claims for the return of traditional lands and resources and push for political and economic sovereignty. The suicide rate for males aged 15-24 is among the highest in the developed world (Disley, 1992). Income inequality, the gap between rich and poor, had increased dramatically in the last ten years as New Zealand has moved rapidly from a planned, welfare-based economy to a free-market system ("For richer, for poorer," 1994).

Like the United States, counselling services in New Zealand had their roots in turn-of-the-century employment needs and in the early structures set up to offer guidance to primary students regarding their secondary education or their employment options (Winterbourn, 1974). However, over the years counselling and other mental health services have undergone significant changes. This chapter traces those changes from the early 1900s to the present and discusses likely future directions and developments.

Significant Developments to 1970

The first actual guidance services, originating about 1913, were antecedents to what is now known as counselling. In keeping with New Zealand's strong welfare state ethos (Hermansson & Webb, 1993), these services were set up by the YMCAs and YWCAs to deal with the problems of youth unemployment. Not long after, however, there began a series of

state-initiated developments that resulted in a range of services and personnel administered by various government departments, most notably the Department of Education. These services and a brief listing of the milestones in their development included:[1]

- **The Vocational Guidance Service**--to provide vocational and educational guidance for secondary school pupils and other young people. According to Winterbourn its development was a reaction to current events rather than a process of forward planning (1974, p27): "The background of the first 20 years of official vocational guidance was thus recovery from economic depression, war, post-war readjustment accompanied by a growing social and educational sophistication, and the beginnings of industrial developments and rural problems which assumed major proportions in the following decade."

Early 1900s	The YWCA/YMCA organisation began educational and guidance activities to advise primary school pupils.
1927	The YMCAs added vocational guidance to their programmes.
1938	Vocational guidance was brought under full state control. By 1981 it was operating out of 18 centres nation-wide.
1938	The New Zealand Vocational Guidance Association was formed.
1943	Control of the vocational guidance centres was vested solely in the Education Department.
Late 40s	In-service training for Vocational Guidance Officers was initiated.
1954	VG Officers' were moved from the teachers' salary scale to that of the Public Service. This began a status and morale crisis as they became seen as a sub-professional service.

- **The Psychological Service**--general educational guidance, parent counselling and selection of students for special classes.

1920s	The first university guidance systems and teaching programmes in guidance and psychology were developed.
1920	James Shelley, Foundation Professor of Education at Canterbury University College, set up a clinic to deal with behavioural and educational problems and vocational guidance.

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[1] This listing is based on Hesketh and Kennedy (1991), the Report of a Working Party (1971), Small (1984), and Winterbourn's (1974) history of Guidance Services in New Zealand Education.

1926, 1928 G.E.M. Keys' ('26) and W.B. Harris' ('28) masters theses were the first major writings on guidance in New Zealand.

1943 Ralph Winterbourn became the first educational psychologist to the Education Department.

1940s The Psychological Service structure was put in place. By 1981 the service operated out of 34 centres nation-wide.

1960 The first Diploma in Educational Psychology course was established at Auckland University.

- **Child Health Clinics**--children with a variety of behavioural and emotional problems were assessed and treated. The service, under the direction of the Department of Health, was complementary to that of the Psychological Service (Winterbourn, 1974).

1950 The first clinic was set up in Auckland, followed closely by five others.

- **Visiting Teachers**--liaison with parents of children showing difficulties at school; they were the equivalent of school social workers and worked primarily with primary and intermediate schools.

1940s The social pressures faced by many families during the years of WWII led to the appointment of visiting teachers to deal with growing problems of truancy and difficult pupils.

1945 Visiting teachers were made a permanent part of educational services.

1959 In response to requests to extend the scheme, the first two visiting teachers were appointed to secondary schools. This signalled the beginning of school counselling.

- **Careers Advisors**--appointed to schools to deal with the educational and vocational needs of both pupils and their parents by providing advice and information. Their work was to supplement that of the Vocational Guidance Service.

1929 Due to growing unemployment and the effects of the depression, the government appointed the first vocational guidance officers to four technical schools. These officers became known as careers advisors.

1936 Careers advisors were appointed to secondary schools in the four major cities.

1948 The careers advisor system was extended to all secondary schools.

1970 A government working party reviewed the role of careers advisors in the Report of a Working Party on Guidance in Secondary Schools, 1971.

- **Guidance Counsellors in secondary schools**--to provide counselling services for those individual pupils who exhibited social, emotional or educational maladjustment.

1959 Because of its success, the visiting teacher scheme in primary schools was extended by appointing two visiting teachers to secondary schools. In the same year the first two 'guidance counsellors' were appointed.

1962 The Commission on Education recommended that careers teachers or guidance counsellors, rather than visiting teachers, be appointed to secondary schools. The two schemes introduced in 1959 were expanded.

1964 The guidance counsellor service was made permanent by the Department of Education. Conditions were established for the steady expansion of the service.

Winterbourn (1974, Chapter 6) summarised the first 60 years of the development of these early, guidance and counselling services as having five phases:

① the initiation of voluntary guidance services in areas where there was a perceived need (1910-1920s);

② the expansion of vocational guidance services and their establishment as the first part of an organised state service (1930s);

③ the addition of the Psychological Service and the Visiting Teacher scheme to the Education Department's services to provide for children who needed more than vocational guidance (1940s);

④ the placement of counsellors in secondary schools to help deal with increasing numbers of socially, educationally and behaviourally troubled adolescents (1960s);

⑤ awareness of the need for an integrated and comprehensive range of guidance services staffed by adequately trained professionals (1960s and early 1970s).

Significant Developments from 1970 to the Present

With the appointment of counsellors to schools in the 1960s and the first university-based counsellor training courses in the early 1970s, the expansion of guidance services in schools and counselling services in the wider community accelerated. This process was hastened by the dismantling of the traditional welfare state in favour of a monetarist, user-

pays economy (for a full discussion of these reforms and their effects on counselling services, see Hermansson & Webb, 1993). The trickle of counsellors into private practice in the early 1970s and 80s (Manthei et al., 1995; Pilalis, 1987) increased markedly in the late 80s and early 90s as the monetarist reforms led to drastic cuts in publicly-funded counselling/support services. One result has been "that the middle and upper classes have increasing [counselling] opportunities available to them" while "those without sufficient finances...need to rely increasingly on voluntary services...or...officially legislated services" (Hermansson & Webb, 1993, p220). Milestones in this period were:

1971 The Report of a Working Party on Guidance in Secondary Schools was published (known as the Renwick Report after the Director-General of Education, W. L. Renwick).

The Working party reported on the role of careers advisors in schools, their training and the integration of school guidance services, including the Psychological Service and the Vocational Guidance Service. Even though many of Working Party's recommendations were never followed, it was significant in that it outlined a framework for the continuing development of school guidance services. The Report first identified what has since become accepted as New Zealand's "most distinctive indigenous [guidance] development", the "guidance network": "a coordinated group of teaching staff, including the counsellor, who bring to the guidance programme different responsibilities, time allowances, and professional skills" (Small, 1984, p114).

The Report recommended that school counsellors be called 'guidance teachers' and receive adequate in-service training. Significantly, both of these recommendations were rejected. The term 'guidance teacher' was never widely accepted. They became known as 'guidance counsellors' instead, a title which emphasised their counselling role as well as their broader guidance responsibilities.

1972 Post-graduate, university-based training for guidance counsellors was established at the University of Canterbury and at Massey University a year later. Since then similar courses have been established at three other universities.

1974 The New Zealand Counselling and Guidance Association was formed. At the time its membership was predominantly school guidance personnel and Vocational Guidance Officers.

1975 + 76 Two reviews of pilot guidance programmes recommended the expansion of such services to all schools (Panckhurst, 1975; Oliver, 1976).

1976 Administrative control of Vocational Guidance was shifted to the Labour Department. This move lessened their direct involvement in schools, reduced their counselling activities and eventually led to the demise of publicly-funded vocational counselling.

Late 1970s	A survey of counsellors by Small (1980b) found that there were now over 1700 counsellors fully employed by public agencies
1980s	Basic counsellor training courses proliferated as Polytechnics, counselling agencies and private individuals began offering courses of varying lengths and quality. By comparison, advanced training for experienced practitioners remained a relatively undeveloped area.
1980	The Family Court was established to deal constructively and sensitively with family matters (Moroney, 1990). This court has since become a major purchaser of counselling services.
1980	In a break from the philosophy and practices of traditional clinical psychology, the country's sole graduate programme in community psychology was begun at Waikato University.
1981	The Psychologist's Act was passed providing for a Psychologists' Board to oversee the registration and licensing of psychologists. The Act is currently under review.
1985	Although dissatisfaction with the traditional role of clinical psychology was evident as early as 1975 (Webb, 1975), it was ten years before a Counselling Psychology interest group of the New Zealand Psychological Society (NZPsS) was formed. This move to differentiate the work of counselling psychologists from other psychologists was consistent with developments overseas: formation of Division 17 of the APA in 1953 and similar divisions in Australia in 1977 and Britain in 1980.
1989	Clinical psychologists split from the Psychological Society to form a new association that would more directly address their interests and needs: the New Zealand College of Clinical Psychologists. This split reflected a fundamental division between clinical (or applied) psychologists and academic psychologists (Manthei, 1991a) and was similar to the recent breakaway by academic psychologists from the APA.
1989	The impact of guidance counselling in eight, pilot intermediate schools was evaluated (Adair et al., 1989); although the results were positive, the scheme was not continued.
1990	The New Zealand Counselling and Guidance Association dropped the term 'guidance' from its title. At the same time it adopted an equivalent Maori title to indicate a commitment to a bicultural New Zealand (Te Ropu Kaiwhiriwhiri o Aotearoa). It is interesting to note that in the USA "guidance" disappeared when the Personnel and Guidance Association became known as the Association for Counseling and Development. The New Zealand Association of Psychotherapists went through similar name changes. In the mid-1980s they added the word 'counselling' to their title, but then dropped it a few years later. It seemed that professional groups were increasingly

sensitive about their perceived role and status in a privatised economy (Manthei, 1991a).

1990 The old Vocational Guidance Service virtually disappeared and in its place appeared "QUEST: the Career Development and Transition Education Service" under charter to the Ministry of Education (Hesketh & Kennedy, 1991).

1991 The New Zealand Association of Counsellors (NZAC) adopted a system of accrediting members.

1993 The UK-based International Roundtable for the Advancement of Counselling (IRTAC) held its first conference in the southern hemisphere (Auckland) in conjunction with the NZAC. This indicated growing links between New Zealand counsellors and the international counselling community.

1993 With the adoption of formal membership criteria, the Counselling Psychology interest group became a formal Division of the NZPsS .

1993 The Special Education Service Psychologists Association became a Division of the NZPsS.

The Current State of Counselling Services

A. Settings: Guidance and counselling services in ***schools*** have shifted from their original remedial focus to a broader developmental orientation (Webster & Hermansson, 1983). At present most secondary schools have at least one university-trained counsellor and several other supporting personnel, e.g., careers advisors, form teachers, transition teachers, Deans. Recent research on the roles of guidance personnel in schools (Manthei, Miller & Gilmore, 1993) indicated that counsellors' roles have become clearer and that more specialised counselling was being done than in the 70s and 80s. While other guidance workers had more specific guidance roles, they too claimed to be doing significant amounts of counselling, often without adequate training. One experienced school counsellor (Munro, 1990) described this situation as one which diminished the counsellor's power as their skills were shared with and developed by others. Nevertheless, by the 1990s counselling seemed to have become a valued activity in most schools. In addition, there was evidence of the need for counsellors in intermediate schools (Manthei, 1995), a need that was no longer being met adequately by the traditional support services: visiting teachers, Department of Social Welfare, educational psychologists.

The combined effects of government reforms in education, a reduction in community support services and greater social distress have placed increased demands on schools to provide mental health services to

students, their families and teachers (Hermansson & Webb, 1993). There are signs that the cumulative effects of these pressures have placed school personnel under greater stress (Manthei & Gilmore, 1994).

Other school support services, like the ***visiting teacher service,*** have languished. While their work is generally valued by schools, some Principals see their effectiveness compromised by excessive workloads and insufficient staffing (Manthei, 1995). They remain, however, a small but dedicated and largely untrained group of experienced teachers who are often engaged in counselling pupils and their families.

The ***Psychological Service***, too, has suffered from government restructuring. The size and scope of the service has been reduced although there remains a core of psychologists whose central function is to assist in the assessment and placement of students with special needs. On-going counselling is only a minor part of their work.

Vocational guidance services were drastically altered in 1978 when control over the service was shifted from the Education Department and to the Labour Department. After an initial expansion of services which were largely employment oriented, the organisation went through a series of restructurings culminating in the demise of the Vocational Guidance Service and Vocational Guidance Counsellors (Hermansson & Webb, 1993; Hesketh & Kennedy, 1991). In its place in 1990 appeared the Employment Service and a body called QUEST: the Career Development and Transition Education Service. Little actual counselling was done in either service, with job placement and the provision of information about jobs and employment trends becoming their main activities.

After this change, a number of vocational guidance counsellors left the state service and set up in private practice (Hesketh & Kennedy, 1991). In 1993, to boost their numbers and heighten their professional visibility, they formed themselves into a professional interest group within the NZAC.

Low cost, readily available counselling services in ***other government settings*** such as Social Welfare and the Justice and Health Departments have likewise diminished, although all retain crisis services or services for special populations. Counselling is now often 'purchased' by the state from an expanding private sector. Thus, the government continues to be a major funding source for many counsellors through three organisations: the Accident Rehabilitation & Compensation Insurance Corporation, Social Welfare and the Family Court, (Manthei et al., 1995).

Most counselling services today are to be found in ***private agencies*** (e.g., community self-help groups, church-sponsored agencies, Relationship Services, telephone counselling services) and among an expanding number of self-employed counsellors, psychologists, family therapists, social workers, psychotherapists, social workers, clergy and a variety of other-named helpers. Evidence of this trend is the fact that in the last five years

the NZAC's membership has increased 350%, from 340 members in 1990 to 1544 in 1995. Over 30% of NZAC's total membership is now counsellors in private practice. Manthei et al. (1995) estimated that increases in the number of members in private practice had also occurred in other professional organisations: NZ Association of Psychotherapists, NZ Psychological Society, NZ College of Clinical Psychologists, NZ Association of Social Workers.

B. Counsellor Training: Although guidance and counselling services had been in existence since the 1920s, specifically designed tertiary-level courses for counsellors were not available until 1972. The content and structure of the early courses were strongly influenced by the writings of Carl Rogers, Gerard Egan, Robert Carkhuff and Allen Ivey. Their works were soon extended and modified by local trainers (e.g., Hermansson & Bernstone, 1977; Munro, Manthei & Small, 1979). More important, however, has been the number of locally written 'how-to' books, manuals and approaches to therapy that have appeared more recently (for a list of materials published in the 1980s see Manthei & Miller, 1991 and Miller & Manthei, 1992; examples of materials written in the 1990s include: Bunce, 1991a, 1991b; Epston & White, 1990; Hermansson, 1992; White & Epston, 1989).

By the 1980s fewer school counsellors were needed and for obvious reasons training courses in university education departments were broadened beyond their early school emphasis (Hermansson & Webb, 1993). At that time, according to Small (1984), clinical and educational psychologists had the highest qualification (a post-M.A., two year diploma), while school counsellors and vocational guidance officers had a two year post-graduate Diploma. Most social workers were trained through in-service programmes and relatively few had completed university training, a situation that is changing rapidly today.

One of the most significant recent developments in counsellor training has been the publication of a growing number of bi-culturally-based training models (see, for example, Durie & Hermansson, 1990; "Special Feature," 1993; Tamasese & Waldegrave, 1994; Waldegrave, 1990; Waldegrave & Tamasese, 1993). It is hoped that these materials will be used to impart a greater bicultural perspective in training courses than was found to exist by Abbott and Durie (1987a, 1987b).

A second important development resulting from the tertiary education reforms in the late 1980s has been the development of counsellor training courses in the Polytechnics, Colleges of Education, counselling agencies, and specialist institutes (e.g., Gestalt Institute, Psychodrama Institute, NLP Training Institute) leading to a variety of qualifications (Hermansson & Webb, 1993). Thus the diversity in training noted by McWhirter in 1987 has increased markedly. Consequences of

these increased training opportunities have been increasing competition for suitable training placements, clinical supervisors and jobs (or adequate income) after training (Manthei, 1993).

In retrospect, the initiation of university-based counsellor training did much to raise the status of counselling in schools and in the community at large. In addition, it stimulated a critical and growing literature on counselling and therapy.

C. Published Literature and Research: There have been several previous accounts of the development of counselling services in New Zealand, some of them written, it seems, for special 'counselling around the world' issues of overseas publications (e.g., Hermansson & Webb, 1993; Manthei, 1991a; Small, 1979, 1984; Wadsworth, 1981; Webster & Hermansson, 1983). In addition, there have been three reviews of counselling-related research. The first (Small, 1980a) surveyed guidance and counselling research originating in New Zealand between 1970 and 1979. This review was updated by Manthei and Miller (1991) to cover the years 1980 through 1989. The third was an analysis of the contents of the New Zealand Counselling and Guidance Association Journal from 1974 through 1989 (Manthei, 1991b).

In his review of literature published during the 70s, Small noted that "guidance and counselling, like education, are practical activities in which most changes are brought about by the pressures of events and the views of practitioners, and seldom as a result of research" (Small, 1980a, p132). A decade later, Manthei and Miller (1991) noted that the same was true of literature published in the 1980s. This responsiveness to outside political and social events seems to have characterised the development of counselling and guidance services in New Zealand since its earliest beginnings. Other observations from the two reviews included the following:

① although still few in number, studies of counselling process and/or outcome using a variety of methodologies were increasing;

② areas of high grade research continued to be vocational guidance and behaviour analysis; in addition there was an increasing number of feminist and Maori critiques of counselling, perhaps reflecting a growing level of scholarship in the profession;

③ fast developing areas of practice were family counselling and counselling related to family violence, child abuse and sexual abuse;

④ although university psychologists contributed substantially, the source of the most rigorous research was university education departments; also notable, according to Manthei (1991b) was that the majority of contributors to the NZ Journal of Counselling had been practitioners, not academics.

In summarising, Manthei and Miller (1991) observed that the amount of literature generated in New Zealand seemed impressive given its small size. In addition, they felt "that a genuine New Zealand approach to practice is developing, particularly as aspects of biculturalism and Taha Maori are incorporated" (p37). There remained, however, problems of dissemination and availability, and with only one specialist counselling journal (the New Zealand Journal of Counselling), writers would continue to publish in such diverse journals as Community Mental Health in New Zealand, the NZ Journal of Educational Studies, the NZ Journal of Psychology, the NZ Journal of Social Work, the NZ Medical Journal and a variety of overseas journals.

D. Professional Associations and the Growth of Professionalism: With the development of counselling and the increase in the numbers of counsellors in private practice has come an attendant growth in professional associations. Each has its own membership criteria, code of ethics and complaints procedure. At present there is overlap among the counselling practices of all groups and some practitioners--it is hard to know how many--are members of two or more organisations. Current professional groups include:

New Zealand Association of Counsellors (NZAC). Formed in 1974, it publishes a newsletter and The New Zealand Journal of Counselling. Because of its rapid growth in recent years, it is now the largest professional counselling association (1544 members, a third of whom are in private practice).

New Zealand Psychological Society (NZPsS). Originally a branch of the British Psychological Society, it became an independent body in 1969. It publishes a bulletin and The New Zealand Psychologist. Its membership is approximately 430, not all of whom are engaged in counselling or therapy. The Division of Counselling Psychology currently has about 60 members.

New Zealand College of Clinical Psychologists (NZCCP). In existence since 1989 when it split away from the Psychological Society, the College's membership is about 200 full members.

New Zealand Association of Psychotherapists (NZAP). Formed in 1946, it is the second oldest professional organisation for counsellors and therapists. Its members number about 160.

New Zealand Association of Social Workers (NZASW). Begun in 1964, it publishes a newsletter and The New Zealand Journal of Social Work. Its membership is over 750, with an annual growth rate of 20% (Beddoe & Randal, 1994).

All of these organisations have undergone recent changes that reflect an increasing concern about professional image, standards of practice and the protection of clients. Criteria for membership have been tightened

(NZAC, NZAP, NZASW); attempts have been made to incorporate a significant Maori perspective (NZAC, NZPsS, NZASW); procedures to accredit or register members have been put in place (NZAC, NZAP, NZASW); malpractice insurance has either been made mandatory (NZASW) or group schemes negotiated for members (NZAC, NZPsS, NZCCP, NZAP).

In addition to an obvious regard for client safety, Manthei (1993) felt these developments also indicated a concern among counsellors for "more basic bread and butter issues (protecting one's professional territory, seeking official recognition through registration and the like, increased exclusionary status)" (p141). They may also represent, at least in part, a response to recent criticisms of counselling in the media: the high cost to the public; the lack of accountability; the use of questionable methods, especially in regard to sexual abuse counselling involving recovered memory.

In a recent article Miller (1995) described the professionalisation of counselling "as essentially about protection of counsellors' interests" (p11) and attributed it largely to the competition for funding induced by the growth of third party funding of counselling services. Her concerns about professionalisation included the observation that "counselling was being driven by third party funding agencies rather than by the counsellors themselves" (p5), that the focus of counselling was no longer on clients and may never again be due to the need to compete endlessly with other counsellor/therapist groups for shrinking resources and professional recognition.

Continuing Concerns

As evidenced in the published literature, there are several pressing social and community health issues that will continue to command the attention of the counselling profession, notably the remediation and prevention of eating disorders, the effects of persistent unemployment on mental health, AIDS, the management of anger and violence, post traumatic distress, and addictive disorders (Manthei & Miller, 1991; Miller & Manthei, 1992). In dealing with these issues effectively, counselling associations will need to become more politically astute and active, to lobby the government on issues of mental and community health policy and equity of access to resources and services for all groups (see, for example, Waldegrave, 1992). And, since racism, sexism and ageism will continue to be prominent concerns, it is imperative that all counsellors become biculturally competent in their values and practices (Hermansson & Webb, 1993).

Finally, as a result of New Zealand embracing a user-pays economy and the consequent restructuring (that is, reduction) of government health,

welfare and education services, the lack of affordable counselling choices for a growing number of low-income clients will continue. Whether this need can be met by committed, skilled lay counsellors, as suggested by Hermansson and Webb (1993), is debatable. Whether fulfilling this need should be left to the voluntary sector is another question altogether.

Successful approaches to many of these concerns will depend on the production and effective dissemination of local research and culturally appropriate models of counselling. Examples of the latter have already appeared (e.g., Epston & White, 1990; Tamasese & Waldegrave, 1994; Waldegrave, 1990; Waldegrave & Tamasese, 1993). While it may well be true that the small volume of 'hard' research conducted to date is simply a function of the small number of available researchers (Bunce, 1992), those who can must make such research their priority. Introducing research training into counsellor training programmes may be one way of addressing this need (Bunce, 1992; Hermansson & Webb, 1993).

Future Directions

Several statements about future developments in the training and practice of counselling seem warranted. First, as a result of training criteria specified by third party funding agencies and efforts to develop standards of competency for workers in the social services, including counselling, which can then be registered on the National Qualifications Framework, counsellor training programmes will become more alike in terms of content and methods of assessment. Basic courses at all levels will cover similar material in similar ways. Programmes will have to be accredited to provide nationally recognised certificates, diplomas and degrees. There will remain, however, the need to meet a growing demand among counsellors and agencies for advanced, integrated and specialised training to deal with specific client groups (e.g., the sexually abused and abusers, family violence). How this might be achieved is still unclear.

Second, the professionalisation of counselling will continue apace. Associations will continue to delineate member competencies, status, and public image. In addition, they will have to find valid and affordable ways to cope with the escalating costs of registering members, assessing their competence and adjudicating a growing number of complaints against their members.

Third, the production of quality counselling research will increase, if only because numbers doing post-graduate theses in the area has grown. It is hoped that many of these counsellors will continue researching after completing their degrees.

Fourth, the public will become better informed about the work of counsellors and will, therefore, choose services more carefully.

Associations have made efforts to educate and inform the public about counselling and counselling itself is more accepted and more available than it was 20 years ago. This will have at least two consequences, signs of which are evident already: an increase in both competition among counsellors for clients and complaints from clients about counselling received.

Finally, it seems reasonable to predict that there will be increasing use made of briefer forms of counselling (similar to a recent study in the USA on predicted changes in the practice of counselling to the year 2003; see Couch, 1994). This change will be prompted both by the demands of funding agencies for time-limited, cost effective counselling and the growing literature attesting to the efficacy of planned brief counselling (see, for example, Bloom, 1992).

Counselling in New Zealand is still in its youth. However, the last thirty years have seen a dynamic and dramatic growth and an emerging maturity. To ensure counselling's future as a valued and respected activity the profession will have to respond creatively and effectively to both internal challenges (e.g., assessment of members' competence, advanced training and registration issues) and pressing social demands (e.g., Maori demands for bicultural services, increasing poverty and violence in society generally).

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Counseling in Singapore : Trends, Issues & Future Directions

Esther Tan

Dr Esther Tan, BA, M.S.W., Ed.D., is a senior lecturer at the Nanyang Technological University in the Republic of Singapore. For eight years she has served as the Head of the Division of Psychological Studies in the School of Education. Before becoming a teacher educator in Singapore in 1974, she had worked as a high school teacher in Hong Kong and a school counselor in Canada. She is a foundation member of the Singapore Association for Counseling. As a teacher educator and an academic, her research interest is in child and adolescent development, career development, school guidance and pupil counseling. As Chairperson of the National Committee on the Family, she has led several studies on the Singapore family, covering areas such as family violence, the impact of divorce on children and family life and pro-family policies at the workplace. For two decades she has served as Advisor to the Juvenile Court of Singapore. She has played a significant role in the recent setting up of the Family Court in Singapore to which she is also Resource Person.

BEGINNINGS

In Singapore, an island state with a population of three million, the development of counseling has a history of about 30 years. In the 1960s, all social service agencies in the community were manned by social workers trained at the local university but there was not a single counseling centre in the country. In the field of mental health, there were no psychiatrists in private practice, only a couple of qualified psychologists working at the Woodbridge Hospital, the one and only government mental hospital in the country. The development of counseling as we know it today owed its beginning to an American pastor from the Methodist church some thirty years ago.

The Introduction of Professional Counseling Services

It all began in 1961 when a few concerned people, pastors, missionaries and doctors associated with the local Wesley Methodist Church got together to discuss the need to introduce counseling to the community. Most of the local churches were led by expatriate clergy with very little professional training in counseling. And yet the pastors and doctors felt the need for a place other than the Woodbridge Hospital (the only government-run mental hospital in the country at the time) to which they could refer patients who needed professional help with their emotional and psychological problems but whose conditions were not serious enough to warrant institutional care.

As a result of their deliberations, it was suggested that a counseling Centre be set up as a pilot project funded by the Methodist Church. It was also decided that the late Reverend Gunnar Teilmann, an American Methodist pastor serving at the Wesley Methodist Church then, should be the one to spearhead this pilot project. As a missionary and a church pastor, Rev. Teilmann had received training mainly in the area of pastoral work. So to prepare him for his new role, he was sent to the American Foundation for Religion and Psychiatry in New York for special training in counseling. Upon his return in 1966, he was appointed the first Director of the Churches Counseling Service which began operating as a pilot project under the sponsorship of the Wesley Methodist Church and the St Andrew's Cathedral, a local Anglican church.

As counseling was then a very new concept to Singaporeans, the Churches Counseling Service was received with mixed feelings. Some felt that counseling was a western concept that might not work well in an Asian context. Also as the early staff members were mostly expatriates, there were fears that Singapore people would not approach foreigners for help. Still, despite initial teething problems, the Churches'

Counseling Service grew slowly but steadily. According to its records, 56 persons came for counseling in the first year of operation. By the third year, 220 persons had been to the Centre to seek help. This was evidence that the Counseling Centre was meeting a need and that the presence of western counselors did not deter local people from seeking help. By 1972, two Asians trained in counseling were engaged as staff counselors. This marked the beginning of conscientious efforts to have the Centre fully operated by locals.

Soon after the Churches Counseling Service was set up, it was felt that a telephone counseling service should be initiated. This would provide a service where people could phone in to seek help and yet remain anonymous. Thus in December 1969, The Samaritans of Singapore (S.O.S) was founded with the late Rev Teilmann as its first Director. Rev. Teilmann headed both agencies until his retirement in 1980. He also undertook to train the professional workers and volunteers manning the telephone counseling service. Training was important as many of the callers were depressed and suicidal and required skilful handling. Also some of them eventually showed up at the Centre for follow-up and face-to-face counseling.

The Introduction of School Counseling

Whilst the concept of professional counseling was first introduced to Singapore in the mid 1960s, school counseling came into the picture almost one decade later. Until the 1970s, pupil welfare in the schools took the form of financial help for the needy pupils or referral of pupils with social and emotional problems to community welfare agencies such as the Singapore Children's Society. These community agencies were usually manned by social workers.

In 1968 the Ministry of Education set up a Guidance Unit manned by Educational Officers who had received post-graduate training in guidance and counseling overseas. However, the focus of the Unit was more on educational guidance, and the development of resource materials for vocational guidance, not so much on personal counseling.

The first attempt to introduce school counseling was by the then Institute of Education, the country's sole training institute for teacher education. Dr Ruth Wong, the then Director of the Institute, felt the need to introduce guidance and counseling to Singapore schools. So in 1974 she set up a Guidance Clinic at the Institute of Education to offer school counseling services to the 19 experimental and demonstration schools

affiliated to the Institute. Adopting an interdisciplinary approach, the Guidance Unit had a small staff of two social workers, an educational psychologist and a reading specialist. Initially, the emphasis of the Guidance Clinic was on direct service to enhance awareness of the need for school counseling and to spearhead counseling programs in schools. So the staff visited the schools regularly to conduct group guidance projects and individual counseling sessions were daily activities at the Clinic. By the third year of its operation, more than 300 children had received help at the Guidance Clinic. Some of the cases handled were documented in a monograph published in 1982 (Quah, Lui, Tan & Yip, 1982). From 1976, staff from the Institute also began introducing in-service courses to equip teachers with basic counseling skills.

DEVELOPMENT AND TRENDS

Counseling in the Community - from Experimentation to Professionalism

In 1976, upon reaching its tenth anniversary, the Churches' Counseling Service changed its name to Counseling and Care Centre (CCC for short). It also relocated from its church-based premises to an office in the centre of town. This move was aimed at projecting a closer identification with the community at large. It was felt that having its name linked to the church may give the false impression that the service was meant primarily for Christians. Since then, in the lapse of 30 years, the Counseling and Care Centre has established itself as the leader of professional counseling in the country. It has now an entirely Asian staff comprising local graduates who have also received advanced training overseas. In addition, some of the staff received further professional training to qualify as family therapists.

As an extension of its professional services to the community, the Counseling and Care Centre launched its first Counselor-Training Program in 1981 aimed at equipping mental health workers in the country with counseling skills. This was the beginning of a series of training programs targeted at both professionals and para-professionals, ranging from crisis intervention for police officers, pastoral counseling for church-related workers and a postgraduate Diploma in Marriage and Family Therapy for mental health professionals. Besides involvement in training, staff from the Centre also served as consultants to other counseling agencies to help them develop services and upgrade skills. At the developmental level, the Centre pioneered enrichment programs for the public such as Stress Management workshops, Marriage Enrichment seminars and Assertiveness Training Workshops to enhance personal and family well-being. Of all its contributions to the development of counseling in Singapore, the most significant innovation of the Counseling and Care Centre was its

decision to adopt a family approach in their service delivery. It is now seen in professional circles as the authority in Marriage and Family Counseling in the country and the cradle for all professional training in this area.

School Counseling - From Sporadic Attempts to Formalisation

In the area of school counseling, the establishment of the Guidance Clinic at the Institute of Education in the mid 70s led to a series of in-service training courses for teachers in guidance and counseling. However, as counseling was given low priority in schools at the time, no formal recognition was given to its importance, nor were there any positions for full-time school counselors. Though enthused with their newly acquired skills, teachers who had graduated from these training courses were given little opportunity and encouragement to put their skills to good use when they returned to the schools. A few fortunate ones were appointed Guidance Coordinators and given a lighter teaching load to allow them time to work with students. The rest remained classroom teachers who, on their own accord, doubled up as school counselors. With the closing down of the Guidance Unit at the Ministry of Education in 1968 as a result of restructuring, career guidance in schools also became neglected.

The turn of events came in 1987 when the newly appointed Education Minister Dr Tony Tan, after an overseas study tour of schools in the U.K. and the U.S. accompanied by a group of principals, came to the realization that although most Singapore schools had a strong Instructional Program, the affective aspect of education such as guidance and counseling had been neglected. (Strait Times, December 1986). Subsequently the study team recommended to the government in their official report the formal introduction of guidance and counseling to Schools. (Ministry of Education Report, 1987). This significant event marked a turning point for the formal establishment of school counseling. Immediately a Pastoral Care and Career Guidance Unit was set up in the Education Ministry to introduce guidance and counseling to schools, first as a pilot project in 14 secondary schools and eventually to phase in all schools in Singapore (Strait Times, Aug 1987).

Responding to the change of events and the emerging training needs of guidance teachers in schools, the National Institute of Education revamped its training program in school counseling. The result was an eight-module in-service diploma program in Pastoral Care and Career Guidance. The aim was to train school teachers at two levels - as nurturing, front-line care-givers at the classroom level and as Guidance Specialists at the school level (Tan, 1990). In a matter of five years, more than four thousand teachers went through the first level of training in this program which covered group

guidance, career guidance, assessment and counseling skills. By 1994 three batches of specialists teachers totalling about 100 in number completed Level Two training to become key personnel in guidance and counseling programs in schools. It was clear by now that the education authorities acknowledged the importance of and the need for school counseling and officially encouraged its presence in schools.

Alongside the development of school counseling, career guidance in schools also gained recognition and importance. All the secondary schools have at least one Career Guidance Coordinator who is given the responsibility to take charge of career guidance activities in the school. With the backing and support of the Pastoral Care and Career Guidance Unit at the Ministry of Education, a national Career Guidance Committee was formed in the early 1990s comprising committed career guidance coordinators from the schools and professionally trained Career Guidance Officers from the Ministry of Education to promote career guidance in schools and to develop indigenous resource materials.

In response to the emerging need for training and resource materials in career guidance, the National Institute of Education stepped up its in-service training program in career guidance, and spearheaded Research and Development activities. These efforts resulted in several research reports on the career development of adolescents (Tan, 1990; 1992; 1994a) and a comprehensive computer-assisted career guidance program known as JOBS. (Jobs Orientation Backup System) which, since its launch in 1992, has become very much part and parcel of career guidance activities in Singapore schools (Tan, 1994b).

In more recent years, a third element is introduced in the school system in the form of full-time professionally trained school counselors. Stationed in the schools, these school counselors receive referrals from the teachers and work with students whose personal and emotional problems have adversely affected their social adjustment and school performance. As working with the families of such children is an important aspect of their work, these school counselors also form the link between the home and the school.

Approaches to Counseling

Since the pioneers of counseling in Singapore were expatriates trained in the psychodynamic approach, counseling in the early years was strongly oriented toward the clinical model, with the primary focus on the individual and intrapsychic forces. As more and more local counselors returned from overseas training, mainly in the U.S.,

the Rogerian client-centred approach became well-established amongst professional counselors, both in individual counseling and group counseling. As marriage and family counseling gained recognition and importance, the systems approach to family counseling has gained popularity in recent years, especially after the introduction of specialist training in this area, spearheaded by the Counseling and Care Centre which launched its first postgraduate program in 1990.

Another approach that has become increasing popular amongst trained counselors is Transactional Analysis (TA). This model was first introduced to Singapore by trainers from Western Australia in 1983. After this, a group of social workers and counselors embarked on a certification program. In 1989 this group of pioneers in TA formed the Transactional Analysis Association of Singapore which is growing in membership. In the 90s, active therapies such as strategic therapy, brief therapy and solution-focused therapy were introduced.

In the arena of school counseling, cognitive and behavioral models were introduced and have gained wide acceptance amongst school counselors, Transactional Analysis (TA) being one of them. Another popular model adopted by school counselors is Reality Therapy which has been tried out in secondary schools with some degree of success. Other behavioral approaches such as Behaviour Modification is often used in primary schools with younger children.

With respect to career counseling, the Trait-Factor model initiated by Williamson, Holland's Vocational Personality theory and Super's developmental model form the bases for theoretical considerations as well as practical applications. Nevertheless, as it is being practised now in most secondary schools in Singapore, the emphasis is more on career education as part of the school curriculum to enhance career self-awareness amongst the students and to foster career exploration, not so much on career counseling and placement. However, there has been much effort to bridge the gap between the schools and the world of work through career guidance activities such as work experience programs for students and short-term attachment to industries of career guidance teachers (Tan, 1995).

The Strife Towards Professionalism

Although counseling was introduced to Singapore more than thirty years ago, it took a long time to gain professional status. As mentioned earlier in this chapter, the pioneers in counseling were mainly missionary pastors. When locals joined the scene, many of them had their initial training in social work or psychology at the local

university before receiving postgraduate training in counseling. Still others who came back with a foreign degree in counseling had started their career as school teachers. This phenomenon partially explained the initial difficulty for counselors in Singapore to establish a distinct professional identity.

Before a local professional association was formed for counselors, many of the local counselors became active members of the Association of Psychological and Educational Counselors of Asia (APECA). Involvement with the activities of APECA, specially in the regional conferences, had helped them to keep in touch with mental health professionals from other Asian countries such as the Philippines, Malaysia, India, Japan, Thailand and Indonesia.

The most significant event in establishing professionalism in counseling was the forming of the Singapore Association for Counseling (SAC) in 1983 to provide a common professional base for the advancement of counseling in Singapore. This event marked an important milestone in the development of counseling in Singapore as it was a national attempt to identify counseling as a profession. Although any one can claim to be a counselor, the SAC helps to distinguish a professional from a nonprofessional. It has also adopted a code of ethics for professional practice to ensure that counselors maintain appropriate professional conduct. Professional counseling in Singapore has finally come of age.

CURRENT ISSUES

Identity Crisis of Counselors

Despite the strife towards professionalism through the emphasis on training and the formation of a professional association for counselors, many counselors in Singapore still face an identity crisis. Currently the term counselor is still being used rather freely and loosely. Many, even those without any professional training, call themselves counselors. Since no professional registration is required, some even set up consultancy firms and charge professional fees for their "counseling" services. Such a state of affairs may lead to undesirable outcomes. Firstly it may result in the lowering of professional standards. Secondly, it may cause confusion among the end-users. Worse still, poorly delivered services by inadequately trained counselors may be a disservice to the growing profession of counseling and may even lead to a loss of confidence in counseling services.

Counselors in Singapore need to assert their professional status. To do so, however, they need to be clear about their own professional identity. In Japan, counseling is dominated by clinical psychologists. In Australia counselors are registered psychologists. Counselors in Singapore still have to define their boundaries. Perhaps the first step is the registration or licensing of counselors, something the Singapore Association for Counseling has been considering for sometime.

Reconciling Western Philosophies with Asian Beliefs

A second issue that local counselors have to wrestle with is how to reconcile western philosophies behind counseling practices and traditional Asian beliefs upheld by their clients. Singapore is a multi-ethnic multi-cultural society with an ethnic composition of Chinese, Malays, Indians and other ethnic groups who embrace religions such as Buddhism, Islam, Hinduism and Christianity etc. It is not surprising that Asian values and Confucian ethics have strong influences in this predominantly Asian society. Of the five values that have been upheld in a government white paper as the basis for developing shared values amongst Singaporeans, the first is "nation before community and society above self" and the second is "the family as the basic unit in society". On the other hand, as pointed out by Sue and Sue (1990), the assumptions on which traditional counseling theories are based reflect democratic ideals of the white American cultural context which revolve around the uniqueness and dignity of the individual, the freedom to explore one's potential towards self-determined goals for the promise of a better life. Examples of such values are Freud's consciousness balance of psychic forces (Hall, 1954). Rogers' ideal of self- actualization (1965) and Bradshaw's theory on self-esteem (1983). This emphasis on individualism is apparently in direct conflict with the shared values of Singaporeans of putting others before self.

Asian cultural values also emphasize restraint of strong feelings, obedience to parents, dependence on the family and other-centred behaviour in interpersonal relationships. From young Singaporeans brought up by traditional child-rearing methods are taught to put the interest of others before that of oneself. Whenever a conflict occurs between siblings at home, even over simple matters such as fighting over a toy, the elder child is often advised to give in to the younger one because "he is older and therefore should set a good example". On the other hand, the younger one is advised to give in to the demand of the older child because " being younger, he should respect the elder sibling". It is obvious that in the local culture, pre-occupation with self-interest is often frowned upon. These cultural values are in sharp contrast to the Western emphasis on spontaneity, assertiveness and self-determination.

Another observation often made by local counselors is the importance placed on the family by their clients. To most Singaporeans, an individual's self-worth and self-identity is closely tied to the family. The family is so important to the Singaporean client that he rarely makes decisions all by himself. Instead, decisions are often made in consultation with the family. It is because of this strong bonding that family members are often affected by the symptoms and problems of another member. This may explain the popularity of the systems approach in family therapy.

Because of socialisation in well-defined roles, there is a tendency for Singaporean clients to feel more comfortable in structured situations and to feel uncomfortable in ambiguous ones. The counsellor is often perceived as the "expert", a sort of father figure from whom advice is expected. Hence many Singaporeans are resistant to non-directive approaches in counseling that emphasize open communication and self-disclosure but respond positively to the directive and structured approaches of behavioral counseling.

FUTURE DIRECTIONS

The Need to Indigenize Counseling Practices

In the light of the ethnic and cultural diversity in Singapore, counselors need to be sensitive to the cultural norms, values and philosophical orientations of their clients in using fundamentally Western counseling methods. In the thirty years that have lapsed since the introduction of counseling to Singapore, there has been on-going efforts to adjust and adapt Western counseling approaches to the local context. For example, school counselors have found the affective approaches more useful and appropriate with teenage students who are more vocal and expressive of their feelings. On the other hand, behavioral methods have been found to be effective with younger children in primary schools who respond well to reinforcement schedules, contracting and positive practices. In the community, professional counselors in family service centres and counseling agencies working predominantly with adults have experienced resistance to group counseling which requires self-disclosure in groups but positive responses to family-focused counseling that emphasizes family relationships.

With a history of 30 years behind the development of counseling in Singapore, the has come to seriously consider developing indigenous models in counseling practices. One such attempt has been made by Anthony Yeo, Director of the well-regarded Counseling and Care Centre who has suggested a four-step problem-solving approach to counseling known by the acronym PADI. namely, Problem definition, Attempted solutions, Desired changes and Intervention Plan (Yeo, 1993).

The Need to Develop Local Resource Materials

Another challenge facing counselors in Singapore is that of answering the call to develop indigenous resource materials, such as instruments to aid assessment in counseling. In this respect there has been research efforts at both universities to develop interest inventories and diagnostic checklists. One example is JOBS (Jobs Orientation Backup System), a comprehensive computer-assisted career guidance program developed at the National Institute of Education (Tan, 1994a). Other examples of indigenous resource materials are *Becoming* and *Insight*, two locally produced periodicals focusing on issues of mental health, marriage and family life. In recent years, there have also been efforts amongst professionals to publish text books and local resource materials in counseling. Some examples are Pupil Counseling (Tan, 1983) the *Counseling Handbook* (Tan, 1988); *A Helping Hand* (Yeo, 1990); *Living with Stress* (Yeo, 1990) and *Counseling, a Problem-Solving Approach* (Yeo 1993a).

Advanced Training to Enhance Professionalism

As professionalism is often linked to training, there has been some efforts to upgrade the training programs for counselors. At the community level, the Counseling and Care Centre offers professional training in family therapy in the form of a diploma program. Now that there is official recognition of the importance of counseling and sufficient demand for professional training, it is felt that the time has come to introduce postgraduate training at the local universities. The National University of Singapore offers a Bachelor of Social Science degree in Psychology but this program does not train professional counselors. However, plans are underway At the National Institute of Education which is part of the Nanyang Technological University to introduce a MA in Applied Psychology program to complement its in-service diploma program in the training of professional counselors .

CONCLUSION

Singapore is a relatively young nation, being barely 30 years old, and yet the history of the development of counseling is as old as the nation itself. Looking back, we have come a long way since the early attempts to introduce counseling to the local community. Many valuable lessons have been learnt in the process and considerable progress has been made.

Looking ahead, the challenges for the 21st century are many. The first of these is to indigenize counseling practices in Singapore to make them more relevant to our social and cultural context. We have made some progress in adapting western counseling practices but this is not enough. We need to develop indigenous theories that are based on solid empirical data and evidence. The second challenge facing Singaporean counselors is to strive towards greater heights in our attempts to achieve professionalism through training and self-renewal. Finally, as Singapore is a fast-growing and rapidly-changing society, there is the need for a concerted effort amongst counseling professionals to continuously review and re-evaluate our practices to ensure that they meet the changing needs of our people.

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Counseling Chinese in Taiwan, Republic of China

G. Miller, Ph.D.
Margaret Chen, M.A.
B. I. Wang, Ph.D.
M. Mark, B.A.

Dr. Geri Miller is an assistant professor in the Department of Human Development and Psychological Counseling at Appalachian State University in Boone, North Carolina. She is a Licensed Psychologist (NC) and a Certified Substance Abuse Counselor (NC). She has worked as a mental health practitioner since 1976.

Margaret Chen, M.A., is a doctoral student in Educational Leadership at Appalachian State University in Boone, North Carolina. Ms. Chen was born and raised in Taiwan. She has worked at Wen Tzao Ursuline Junior College of Modern Languages in Kaohsiung, Taiwan for 13 years as both teacher and administrator.

Bao-Iong Wang, Ph.D., is a counselor in the Student Counseling center at Wen Tzao Ursuline Junior College of Modern Languages, Kaohsiung, Taiwan.

Sister Mary Mark Mylod, B.A., has been a teacher and administrator at Wen Tzao Ursuline Junior College of Modern Languages, Kaohsiung, Taiwan, for 22 years.

History

Taiwan is an island off the eastern coast of Asia. The country is separated from China by the Taiwan Strait and one of its islands is less than 1.5 miles from the Chinese mainland (Government Information Office, 1988). Shaped like a tobacco leaf (Smith, 1992) Taiwan has a mountain range running along its spine leaving only 25% of the land available for tillage. This geographical restraint is a harsh reality for Taiwan because it has one of the world's highest population densities (Fu, 1992). In 1992 census figures, Taiwan's population count was greater than 20,752,000 (Government Information Office, 1994).

Throughout its history, Taiwan has been ruled by a number of different nations and has also been called by several names: Formosa (Ihla Formosa means Island Beautiful), Island China, and Republic of China. During prehistoric times, aborigines of southern China lived there and in the 12th century, the Chinese began to settle the country. Dutch invaders arrived in 1624 and occupied the country until 1661. Spanish forces occupied the northern coastal areas from 1626 until the Dutch drove them out in 1641. In 1661, the Ming dynasty was overthrown, and General Cheng retreated to Taiwan and took it from the Dutch. Two years later Mainland China conquered Taiwan; and for many years, Chinese emigrants settled there. When China lost the Sino-Japanese war in 1895, Taiwan was ceded to Japan. Following the Japanese defeat in World War II, the Republic of China (ROC) took control of Taiwan as a province in 1945. When communist forces overtook China in 1949, the ROC retreated to Taiwan. Since then, both the Republic of China (Taiwan) and the People's Republic of China (China) have claimed to be the only legitimate Chinese government. This issue has resulted in military skirmishes since then (Fu, 1992).

The history of Taiwan is important in terms of counseling within this culture. Due to its different ruling governments, Taiwan is a mix of different cultural influences. Mainland China has had the longest and strongest influence in Taiwan, an influence that appears in the country's ethnic groups. The largest of the 55 ethnic groups on the Chinese mainland is the Han people, who include numerous tribes living together in China's Central Plains. Taiwan also consists primarily of the Han people, but other Chinese ethnic groups and nine major aboriginal tribes lived there as well. In 1992 census figures, under 351,000 Taiwanese aborigines were listed. Statistics are not gathered for individual tribes. Their income and educational levels are less than the Han Chinese; they face problems of alcoholism, unemployment, and adolescent prostitution (Government Information Office, 1994).

Throughout this chapter, the term Chinese will be used at times to describe both the people and culture of Taiwan. A description of Chinese culture (Confucianism, Agriculture, Family) will be provided prior to discussing counseling in Taiwan. This description will assist the reader in understand the dynamics and issues involved in counseling the Chinese in Taiwan.

Chinese Culture

As Chang and Card (1992) state, Chinese culture is based on the philosophy of Confucianism, Taoism, and Neo-Confucianism. These philosophies that have impacted politics and acted as religions because of its pervasive influence. The primary philosophy examined here is Confucianism. Confucianism addresses human relationships (ideal form). The philosophy is contained in two aspects of traditional Chinese culture: agriculture and family. These traditional cultural aspects will be examined in terms of both past and present influences.

Confucianism

Confucius believed that proper behavior, respect, and relationships resulted in a peaceful, harmonious, happy culture (Smith, 1983). Smith (1990, 1992) states that Confucianism is an enduring feature of Chinese civilization and a main factor influencing current Chinese society. Chang and Card (1992) describe it as the root of thought. Confucianism is more of an ethical or honor code than a religion or philosophy because it has a rational, worldly approach to human interactions (Government Information Office, 1994). Confucianism encourages individuals to recognize, to be reverent toward, and to have meaningful relationships with family members. The individual defines self within the context of the group. The individual is encouraged to cultivate self through self-improvement and humanitarian acts (Tu, 1990).

Chen and Chung (1993) state that four principles of Confucianism guide the organizational communications in Taiwan and encourage its economic success. The first Confucian principle consists of hierarchial relationships, which look at five relationships (Five Codes of Ethics). These five relationships are: 1) national leader and subjects, 2) father and son, 3) husband and wife, 4) elder brother and younger brother, and 5) friend and friend (Smith, 1992).

The second Confucian principle focuses on the family as a model of social organization and contains a structure, role behavior, and authority that emphasizes the harmony of the family (Chen and Chung, 1993). The third Confucian principle is jen, the basic principle of Confucianism. Jen translates to "humanity" or treating others as the self wants to be treated (Tu, 1990). The fourth Confucian principle is an emphasis on education without discrimination. In Chinese culture this emphasis is based on the belief that education will lead to a successful, happy life (Peng, 1993).

With regard to education, Confucius' view was that the teacher's success and instruction quality was more related to the intelligence and moral behavior of the teacher than to the student's intelligence (Smith, 1990). This democratic view of education influenced the incorporation of morals and ethics in the educational system in Taiwan (Anderton, 1983; Meyer, 1988; Smith, 1983), compulsory education (Smith, 1983), and the national educational exam system (Smith, 1983).

Smith (1992) reports that the Confucian view impacts Taiwan today in the beliefs that: a) social order is present when everyone meets their role requirements, b) proper behavior is

defined in relation to others, and c) relationships are hierarchial. Smith (1992) also states that because of the emphasis on the family in Confucianism, the changes in the Chinese family structure are challenging the Confucian ideal of family.

Agriculture

According to Chang and Card (1992), agriculture is seen as the base of living in traditional Chinese culture. Individual free time is limited because one must work hard within this agricultural world. Traditionally, Taiwan was also an agricultural society (Smith, 1992), but when the Chinese were ceded Taiwan in 1945, they discovered that Taiwan had a more modern economy than the mainland (Mancall, 1964). Beginning in the late 1940s and over the next four decades, even more dramatic shifts took place in Taiwan's economy changing a bankrupt economy into a very strong international economy. During this period, Taiwan made agricultural reforms and invested agricultural export money into raw materials for industrial development. Today, Taiwan's top selling products come from manufacturing, agriculture, and service (Government Information Office, 1994).

This shift from a predominantly agricultural society to an industrial one within a short time has had a great impact on Taiwanese culture. By 1990, 12.5% of the work force were on farms, 40.2% were in industry, and 47.4% were in the service sector (Government Information Office, 1994). As a result of this change, industrialization, urbanization, and westernization has had a significant impact on the traditional Chinese family and relationships.

Family

Hammond (1992) describes the Chinese as a group-oriented people who emphasize reciprocity, prestige, stability, and harmony in relationships. Chang and Card (1992) describe the traditional Chinese culture as the core of life. Smith (1990, 1992) reports that family stability has been one of the enduring features of China and describes family life as emphasizing orderliness and tradition.

Smith (1992) identifies three types of Chinese families:

1. Nuclear Family: father, mother, children (unmarried, younger than 21).
2. Stem-Family: parents, unmarried children, married son (his wife and children).
3. Extended (Grand-, Traditional-, Joint-) Family: parents, unmarried children, married sons (their wives and children), and possibly (great) grandparents or (great)grandchildren.

In the past, the extended family was the most common Chinese family. Typically, three generations of a family lived in one household. A family was considered prosperous if five generations lived together (Government Information Office, 1994). The traditional Chinese family was patriarchal in terms of authority and control (Ebrey, 1990). Property was family owned with the men holding ownership, fathers had legal authority over women and children, and women were viewed as morally and intellectually less capable than men.

In the traditional Chinese family each family member's responsibilities were related to age and gender (Government Information Office, 1994). Older people, such as grandparents, had a revered status and were considered to be sources of wisdom for the family and caretakers for

the children. Young men were fieldworkers; their wives took care of domestic duties and of the elderly. The children completed the easier chores.

Marriages were traditionally viewed as a combining of two families. Arranged marriages were common until World War II; parents often paid a matchmaker to select a partner for their son or daughter who would benefit the family (Smith, 1992). The new wife moved in with her husband's family and became her mother-in-law's servant, which meant she did the lowest chores. Historically, three obediences were expected of women: obey her father; upon marriage, obey her husband; and upon the death of her husband, obey her son. However, while men had the power outside of the family in terms of authority and legal rights, women had power in the home (Lin, 1935). Outside the home, the wife had few legal rights. If she left her husband, she had to abandon her children and all of her possessions (Smith, 1992). In unhappy marriages, husbands obtained concubines to avoid divorce (Lin, 1935).

Today nuclear families are the most common family structure in Taiwan. Smith (1992) reports five reasons for their increased popularity:

1. Conflicts between family members (especially mothers and daughters-in-law) can be avoided more easily.
2. More privacy is believed to result in a more satisfying marriage.
3. Urban life architecture (condominiums, co-ops, and apartments) encourages smaller families.
4. The western notion of a nuclear family may be viewed as a preferable living style.
5. Older people want to enjoy their prosperity rather than give it to their children.

Other changes have occurred that affect families. Romantic love has become the basis for marriage, a change that may be the result of Western influences through written (books, magazines, and newspapers) and visual (movies, television, and videos) material (Smith, 1992). Marriage is also occurring later for both males and females. Males delay it because they want to experience economic independence and fulfill their mandatory two years of military service, and females delay because they want to experience employment and travel (Smith, 1992).

Divorce is higher in Taiwan than in other Asian nations. Incompatibility is the most frequently cited cause with other factors such as male infidelity and domestic violence also named (Government Information Office, 1994). Smith (1992) states that employment, educational level, and location play a part in divorce: saleswomen have the highest divorce rates, different educational levels in spouses are positively related to divorce, and urban employed women are more likely to seek divorce. Unfortunately, Taiwanese culture still is not very compassionate toward divorced women (Government Information Office, 1994).

Although urbanization has resulted in fewer children and industrialization has created economic freedom for adults from their parents (Smith, 1990), child care and elderly care problems have evolved from the change in the typical type of family. Without the traditional Chinese family and with more single parent families, there is an increased demand for child care facilities and elderly care (Government Information Office, 1994).

History

In 1931, a Chinese testing association was established which focused on career counseling and test designs (Kuo, 1985). However, the overall development of counseling was slow until after World War II (Choung, 1978).

School Counseling. The guidance movement officially began in the 1950s: a) guidance programs were started during 1954-55, and b) the Chinese Guidance Association was established in 1958 (Stickel & Yang, 1993). Until 1968, compulsory education in Taiwan ended after the sixth grade, and an examination was required to allow admission into junior high school. Due to a growing population and pressure from many areas to increase the educational knowledge of the general population (Anderton, 1983; Smith, 1983). The government of Taiwan in 1968 extended compulsory education until the ninth grade. During this expansion, Guidance Activities were established in the junior high schools to assist students with counseling, career development, human relationships, self-realization, and learning methods (Ministry of Education, 1972).

From 1968 to 1978, all school levels established guidance and counseling programs (Stickel & Yang, 1993). After 1970, the Ministry of Education established "counseling rooms" in junior and senior high schools and "counseling centers" at junior colleges and universities to provide educational, career, and psychological counseling in the formats of individual and group counseling, test administration, and career placement. After 1978-79, similar programs were established in primary schools (Katz, 1985) which focused on the adjustment of children personally and educationally (Fong, 1986). Currently, school psychologists provide assessment, guidance, counseling, and parent education assistance (Oakland & Hu, 1989).

Other Counseling Services. The 1994 Government Information Office ROC Yearbook reports social welfare programs available for children, divorced and widowed women, and youth. However, a lack of employees allows for only severe case intervention (losing both parents, experiencing physical abuse, committing a crime), and no counseling services are mentioned. Divorced and widowed women can receive counseling services in person or over the telephone through the Warm Life Association for Women, which was established in Taipei in 1988 and which currently has branches in Taichung and Kaohsiung. There are a number of counseling services available to young people as follows.

To young people over age 15, the Department of Social Affairs offers vocational training and employment guidance through vocational training centers and national employment guidance departments. Young people can also receive counseling from the National Taiwan University Student Counseling Center, psychiatric clinics (major hospitals), and local community health centers. The Taipei Lifeline Association offers a 24-hour hotline and drug treatment programs at rehabilitation centers. Youth can also receive counseling, psychiatric help, emergency aid, and recreational activities through the 41 government subsidized welfare centers. For female adolescent prostitutes, there are halfway houses with counseling services,

and also a public home for the aged where they can live while they are trained for employment or tutored to return to school.

Training. To train counselors to work in the schools, the Ministry of Education established the first counseling program (bachelors level) at Chuang Hua Normal University in 1971. This program originally began as a 3-year program but was changed to a 4-year program in 1987 (Lin, Shong & Cheng, 1991). Masters-level counseling programs began in 1979 at Taiwan Normal University and at Chung Hua Normal University and in 1994 at Kaohsiung Normal University. Doctoral-level counseling programs began in 1988 at Taiwan Normal University and Chuang Hua Normal University (Yang, 1995).

Currently, nine Teachers Colleges provide a counseling emphasis (elementary counselors), three Normal Universities have majors in counseling (secondary counseling), and several training programs, often related to educational psychology and educational administration, have masters and doctoral counseling degrees (Stickel & Yang, 1993). The Six Year Guidance Plan in Taiwan supports masters level counselors to study in doctoral counseling programs in countries such as the United States and Great Britain (Stickel & Yang, 1993).

Counseling Issues

As stated, Taiwan's change from an agricultural economy to a technological economy one over approximately 40 years has impacted the family structure and values in a culture which historically has been guided by Confucian ethics. These changes have resulted in specific social problems and related counseling issues.

Social Welfare Problems. The 1994 Government Information Office ROC Yearbook notes the following social welfare problems:

1. The aborigines of Taiwan have problems with alcoholism, unemployment, and adolescent prostitution.
2. Child care and elderly care are not as available through the family.
3. The occurrence of child welfare cases has not increased, but the reporting of them has.
4. Juvenile delinquency has tripled over the last decade; crimes include burglary, extortion, robbery, and homicide (highest to lowest frequency of occurrence). Among the young, drug use and female prostitution have also increased.
5. Taiwan has the highest Asian divorce rate and little empathy for divorced women.

Student Concerns. Teachers report that students are concerned with studying problems both current (how to study and learn well) and future (suitable colleges, courses, life abroad, and compulsory military service for males). Students also appear to make unrealistic demands on themselves due to parental pressure, sibling comparison, and family sacrifice for education and to avoid experiencing a fear of failure (need to "save face" with others).

Cultural Factors. Outside of vocational/school counseling, counseling in Taiwan is a relatively recent phenomenon, which is typical for east-Asian countries (Sue & Sue, 1990). Many Southeast-Asian countries equate mental health problems with insanity (Nguyen, 1985).

The individual may find it easier to discuss their physical complaints rather than their underlying psychological and/or emotional problems (Sue & Sue, 1990). Bigelow (1989) discusses the stigma against counseling in Taiwan.

Tsui and Schultz's work (as cited in Sue & Sue, 1990) describes commonalities among Asian groups: "deference to authority, emotional restraint, specified roles and family and extended family orientation" (p. 197). Sue and Sue (1995) describe these commonalities as an inherent part of Chinese culture related to the family structure. Traditional Chinese families are patriarchal with formal, authoritative communication between parents and children and with a strong sense of interdependence. Children are encouraged to respect and obey parents as well as to feel an obligation to them. Achievement, particularly academic success, and emotional restraint are important because these individual behaviors reflect on the family.

The process of seeking counseling may be somewhat unique for the Chinese individual. As Sue and Sue (1995) indicate, emotional problems are seen as a reflection on the family; therefore, the individual may wait until his or her problems are quite severe before seeking counseling. Also, a tendency may exist to view the emotional problems as being connected with organic problems or as a lack of willpower (Sue & Sue, 1995). Typically, an individual will take problems to his or her family because of the strong family relationship. If the problem is not resolved there, the individual may take the problem to his or her teacher. The teacher has a highly respected role in Taiwanese culture because he or she is responsible for developing values, morals, and ethics in students as well as for imparting knowledge (Smith, 1983). The teacher may try to work with the family as well as the individual. If the teacher feels that he or she cannot solve the problem, the individual is referred for counseling. As Stickel & Yang (1993) indicate, teachers have historically provided much of the counseling in schools, but they cannot continue to carry this responsibility due to the rebelliousness of young people who may rebel against authority. The school counselor's role may be viewed more neutrally by young people.

Counseling Approaches

General Strategies. When the individual comes for counseling, some factors are important to consider. First, the severity of the emotional and/or psychological problem needs to be examined carefully. Second, the individual may experience guilt and/or shame for being in counseling because of the cultural value to not share problems outside of the family (Bigelow, 1989). Third, the individual's problem may have a specific cultural shame tied to it (e.g., poor academic performance, or divorce) or be viewed as an unresolvable situation (e.g., wives' problems with mothers-in-law).

Counseling strategies that generally are helpful with Asians (Ishisaka, Nguyen, and Okimato, Lorenzo and Adler, Nidorf, and Tung's studies, as cited in Sue & Sue, 1990) are as follows:

1. Avoid asking too many questions.
2. Educate the client about the counseling role and process.
3. Focus on the specific problem and developing client goals.
4. Be active and directive.

5. Examine environmental concerns.
6. Watch for intergenerational family conflict.
7. Make therapy time limited, solution focused, and current time frame focused.

Additional suggestions made by Sue and Sue (1995) include using a subtle approach and avoiding confrontation. Mau and Jepsen (1988) found Chinese graduate students preferred older counselors and viewed counseling as an authoritarian process.

Theoretical Approaches

Mau (1989) recommends the use of Rogers' client-centered approach (1942) and cognitive theories such as Ellis' (1962, 1984) Rational Emotive Therapy, (RET), models with Chinese individuals. Rogers' approach encourages a trusting, genuine relationship and is helpful initially with a culture that does not respond favorably to strong confrontation. Because Ellis' approach is more directive and cognitively based, it works well in the hierarchial, authoritative, and socially conforming culture. Rogers and Ellis' approaches are not the only ones which would work within this cultural context. Any approach or combination of approaches that uses a combination of respect and authority (directness) would probably work well with Chinese individuals.

In group counseling situations, similar approaches would be recommended. Ho (1984) recommends that group therapy with Asians should involve the following components: an authority figure leader, directive counseling, goal-directed work, avoidance of specific behaviors/areas (confrontation; family conflict; and open, free conversation), homogeneous members, and education of the group member role. Mau (1989) encourages the use of group counseling because of the shortage of counselors in Taiwan.

Career counseling has been available in Taiwan since the 1930s. Openness to career counseling has been due to the shift from an agricultural to a technological society; education and career guidance are viewed as necessary for maintaining high productivity (Katz, 1985). In addition, more freedom in career choice is present for individuals (Mau, 1989).

With regard to education and career guidance, a main source of stress for young people in Taiwan is the national exam procedure. In order to advance through the educational system after the ninth grade, a young person is required to take the national exam (Katz, 1985; Smith, 1983, 1990). Katz (1985) reports counselor concern that the severe pressure on students in this examination process results in psychological problems. The Government Information Office (1994) states that an explanation for the increased juvenile delinquency rates is due to students who are trying to live without much education in Taiwan (e.g., students who do not take the exam or do not follow up on educational recommendations).

Career guidance is not only limited to young people (Katz, 1985). In 1981 the Employment and Vocational Training Administration (EVTA) was formed under the Ministry of the Interior to assist individuals with employment-related problems. The organization's main thrust is in the area of vocational training. Katz (1985) recommends that guidance counseling focus on: a) helping individuals determine the alternatives available to them,

b) assisting them in choosing a career that gives them the greatest reward without excessive cost, c) providing opportunities for them to learn of their own interests and values, d) using occupational information, e) exploring occupational interests, and f) using computer systems and testing.

Wolansky and Kang (1991) emphasize the importance of taking culture into account in guidance counseling because of the impact of culture on student perceptions, expectations, and choices. They also found that the students from Taiwan wanted creative and challenging jobs and reported that parents and teachers had more influence in students' career choices than did counselors.

Summary and Recommendations

The rapid changes in Taiwan's economic development have impacted its social fabric in terms of family and philosophical structure. These social structure changes have resulted in a number of social welfare problems: alcoholism, unemployment, child care, elderly care, child welfare concerns, juvenile delinquency, and divorce. Also, the national exam system appears very stressful for young people.

Because of the newness of counseling in Taiwan and the typically negative cultural perceptions of counseling, individuals who need counseling may not receive it, or they may wait until their problems are quite severe. When they do come to counseling, the individual may need to work through the guilt and shame of asking for assistance.

Counseling strategies -- individual, group, or career -- which combine respectful, directive, and cognitive approaches may be the most beneficial. Also, education about the counseling roles (counselor, client) and process and an emphasis on the immediate problem may be most facilitative. More comprehensive training of counselors is needed along with the development of group counseling skills. Development of a professional counselor system is also desirable.

Counseling Chinese individuals in Taiwan requires an awareness of the Chinese culture. This awareness can result in the careful, sensitive facilitation of the individual discussing his or her problems and in determining the most effective solution for the difficulties.

Based on these concerns, the following recommendations need to be addressed to improve counseling in Taiwan. With regard to the cultural stigma of counseling, there needs to be mental health education available to the public on the appropriateness and effectiveness of counseling in addressing problems. Two possible bridges exist in reducing the stigma of counseling. First, career counseling has the longest history of counseling in Taiwan and fits well with the Chinese work ethic. This form of counseling may be used as an initial approach with individuals with the "other" forms of counseling added later. Also, counseling may be portrayed as a way to increase an individual's work productivity. Second, because teachers have typically been sought out for counsel of problems, teaching counseling skills to teachers may facilitate the counseling referral process from the teacher to the counselor.

In the area of training, there are a number of areas which need to be addressed. These are as follows:

1. Expand training programs in terms of number of programs and range of counseling techniques taught (group, family, parent effectiveness, stress management, vocational rehabilitation) as well as the addressing of specific issues (alcohol and drug abuse/addiction, adolescent prostitution, child welfare, juvenile delinquency, divorce, test taking stress).
2. Provide more practicum and internship experiences for counselors in training in Taiwan to enhance the applicability of counselor training to the cultural context.
3. Enhance the skills of counselors in terms of prevention and early intervention strategies.
4. Develop a network between teachers, counselors, psychologists, and psychiatrists.

Finally, there is a need for increased research of the effectiveness of counseling in Taiwan. Research is needed to examine the effectiveness of theoretical approaches and specific techniques related to those approaches. Also, there is a need for developing, standardizing, and using counseling tests which work well within the culture. Improved tests can enhance all levels of counseling (assessment, diagnosis, treatment, follow-up).

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[* = written in Chinese]

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Past, Present and Future of Guidance and Counseling in Thailand

Methinin Pinyuchon and Reese M. House

Dr. Methinin Pinyuchon is an Assistant Professor and Assistant Dean for Special Affairs of the Faculty of Education at Srinakharinwirot University, Bangkok, Thailand. Dr. Pinyuchon has taught guidance and counseling courses at Srinakharinwirot University for 18 years. Her areas of interest include self-esteem, parent education, sex education, cross-cultural studies and training and development. She is also involved in the development of women internationally.

Dr. Reese House is a Professor of Education at Oregon State University, Corvallis, Oregon. He has been a counselor educator for 27 years and previously worked as a school counselor. He specializes in HIV/AIDS education and training and was a co-founder of the Cascade AIDS Project in Portland, Oregon. He is involved in HIV/AIDS education and training efforts in Thailand, Japan and Indonesia. He is also active in community efforts to train peer counselors in grief and loss issues. He is interested in how social and cultural issues affect us as individuals, counselors and counselor educators.

INTRODUCTION

Thailand is a rapidly growing and developing country in Southeast Asia. The country is about the size of Texas and has a current population of 59 million. Bangkok is the capital of Thailand and has a population of approximately 9 million. Thailand has undergone rapid industrialization in the last decade, and is most accurately described as a newly industrialized country rather than a developing country (Des Jarlais, Friedman, Choopanya, Vanichseni & Ward, 1992). Thirty-three million Thais are currently in the workforce, 58% of these work in agriculture, 24% in government and related services and 15% in industry and 3% others (U. S. Department, 1994).

Political instability in the southeast Asia region has brought thousands of refugees from neighboring countries. This immigration has changed and continues to change the ethnic composition of Thailand. Currently, 75% of the population is Thai, 14% Chinese and 11% others including Cambodians, Indians, Filipinos, Vietnamese, Myanmaris, Laotians, Malaysians, Indonesians, Middle Easterners, and Westerners (U. S. Department, 1994).

Over 95% of the population is Buddhist, 4% Muslim and 1% Christian, Hindu and others (U. S. Department, 1994). Since a high percentage of Thais are Buddhists, Buddhism has great influence on the daily living of individuals. Buddhists believe the doctrine of karma. The concept of karma is explained in terms of cause and effect. Persons who perform good acts earn positive consequences, and those who perform evil acts receive bad consequences. These consequences will not necessarily emerge in one lifetime and may occur anytime in birth and death cycles. This belief is extremely powerful and affects the Thais values, behavior patterns, and attitudes toward life.

Tourism is the major industry in Thailand, closely followed by textiles, garments, and agricultural processing. Tourism provides a major source of income for Thailand with over 4 million visitors per year since the late 1980s. This increase in tourism, coupled with rapid economic growth since the late 1980s, has generated problems including inadequate infrastructural development, and a shortage of trained personnel. With this economic growth and change, there has been a migration from rural to urban areas which in turn has caused unemployment, pollution, shortage of housing and increasing crime (U. S. Department, 1994).

Thai society is currently undergoing considerable change in family relationships and dynamics. Due to increased cost of living, adult children frequently find it necessary to move from the family home to find jobs elsewhere. This movement is contrary to the traditional Thai family structure, in which several generations live together. This change is placing considerable tension and stress on families in Thailand today (Wongsith, 1994).

The Thai government changed from an absolute monarchy to a democracy almost 60 years ago, and the new form of government has not completely stabilized. These political changes, and current changes in government leadership and political turmoil frequently affect and slow the responses to current societal problems. Decisions about education are often based on political considerations rather than on societal needs and educational requirements (Pratomthong & Baker, 1983).

GUIDANCE IN THAILAND

There are parallels in the development of guidance in Thailand to the early vocational efforts in the United States. In 1912, the Minister of Education of Thailand proposed that schools should provide education to match the abilities and interests of individual students. This was a radical idea for the times, since education was at that time prescribed for each student. There was a lag between the 1912 proposal and implementation of guidance programs in

secondary schools in the 1950s. These programs were started when the curricula was changed from a prescribed educational model to a comprehensive educational model. Since the introduction of guidance and counseling concepts in Thailand, the term "guidance" has been used as an umbrella word to describe the services offered. Typical secondary school programs include five areas: 1. Individual Inventory Services; 2. Information Services; 3. Counseling Services; 4. Placement Services; and 5. Follow-Up Services. To this date, guidance is used as the overall term to describe counseling services and the five areas listed above are typically included in any guidance program. Today, guidance programs that provide these services are found in nearly all secondary schools in Thailand.

Guidance services were introduced in Thai elementary schools in 1979, but development has been slow and several elementary schools still do not have complete guidance services. In the 1980s the Center of Educational and Vocational Guidance reported that 95% of elementary schools did not have guidance services (Boonruang, 1985). In the initial stages of development, elementary guidance programs consisted of 5-15 minutes of guidance in homerooms. Guidelines for this time were not clearly defined and teachers used their own judgments in performing limited guidance services. The future of elementary school guidance programs appears to be promising. More extensive guidance programs have been planned and the National Committee of Primary Education expects to start guidance services in 20,000 schools in 1995 and an additional 12,000 schools in 1996 (Buasri, 1995).

To understand the development of school guidance programs, it is important to give a brief overview of the history of schools in Thailand. In the first half of the 20th century, compulsory education was required only to the 4th grade. In 1978, the Ministry of Education changed the school structure to a 6-3-3 system consisting of 6 years of primary school, 3 years of lower secondary school and 3 years of upper secondary school. Today, education is compulsory for six years (The Europa, 1994). Primary education begins at age six and lasts for six years. In 1990, ninety percent of children enrolled in primary education. Secondary education begins at age 12 and lasts for six years. In 1990, 33% of children enrolled in secondary education. In 1993, the government announced plans to extend compulsory education to nine years. Pilot projects have been started in urban areas, but these plans have not been implemented throughout the country.

Since the 1980s, guidance centers have also been established as a part of student services in many universities, colleges and technical schools. The staff of these guidance centers is not always trained for the counseling role and the centers are frequently under-utilized by students. Also, student services in Thailand include a wide variety of activities, including sports. As a result, such typical guidance functions as job placement, financial aid, career planning, and advising are not often seen as priorities.

Traditional Thai ways influence how guidance programs have been accepted in the schools and communities. Since Thai students are taught to respect people in authority, they expect guidance teachers to provide advice and answers. Often school guidance programs were not well-received by parents and students, and school administrators began to look at the guidance program as not very helpful, or in some cases, unnecessary. As a result, programs did not receive an adequate budget and staff, or were reduced, thus slowing the growth of guidance and counseling in the country. Some guidance teachers began to question the new practices and reverted to the expected cultural norm of giving answers and advice. This seemed more practical and better met the expectations of students, administrators and parents.

Professionally, there was and continues to be a split between those who are trained in guidance and counseling and those who are placed in the position of guidance teacher without training. Those who are trained in western counseling sometimes give up the new approach and revert to the approach that is accepted in Thai society. Others maintain their efforts to be true

to their new learning. Those placed in positions without training use primarily advice-giving as a technique. This struggle continues today as Thai administrators often assign experienced teachers without guidance and counseling training as guidance teachers.

When the word "guidance" was introduced in Thailand there were no official words in the Thai language to communicate the exact meaning of this term. In 1954, the Ministry of Education created the official term "kan na naw" to help professional educators have a common concept of guidance. Later when the term "counseling" was introduced there were no official words in the Thai language to communicate its true meaning. The official term "kan hai kham pruk sa" was established to assist professionals in communicating accurately about the term counseling .

Following is a chronological list of significant events in the development of guidance in Thailand:

1912	Somdej-Pra Surentratibodee, Minister of Education (kra-suang-suk-sa-ti-karn) at a meeting of educational leaders in Phuket introduced the idea of guidance in schools. His suggestions included ideas on how to provide education for children that would match their ability and interests. He also mentioned the importance of involving parents in helping children to select a career. His ideas were consistent with vocational guidance concepts in the United States at that time.
1948	The Ministry of Education established the Population Education Program (kong-karn-suk-sa-pra-cha-korn) within the department of academic affairs that assisted parents in helping children to select their career and appropriate educational preparation.
1949	The Population Education Program published educational guidance manuals for grades 7, 10 and 12. These manuals helped students plan and choose educational programs for furthering their education and career beyond school.
1952	The Information Service Program (kong-pury-prea-karn-suk-sa) was established to replace the Population Education Program. This program provided vocational and educational information for educators and parents and offered in-service training to teachers and administrators on how to organize guidance programs in schools. This program also published the *Journal of Guidance* and offered a radio program for parents covering vocational and educational topics.
1953	The first school guidance program was established at Benjama Rajrungsarit Secondary School in Chacheong Soa Province. Guidance teachers, operating in an open guidance room in the school, assisted students in selecting courses. UNESCO helped to fund this pilot program with the intent of extending this concept to both elementary schools and teacher training colleges.
1954	The Vocational Guidance Office (bo-ri-karn-kna-kraw-a-chip) was established by the Ministry of Interior (ka-suang-ma-had-tai). The purpose was to provide job placement services to the public.
1954	Seminars were offered by the Information Service Program for secondary school administrators to encourage guidance programs in secondary schools.

1953-54	The Faculty of Education at Chulalongkorn University and Srinakharinwirot University (College of Education at Prasarnmit) offered the first guidance courses for teachers.
1958	The Faculty of Education at Chulalongkorn University offered the first certification in guidance.
1958	U. S. Operation Mission (U.S. Aid) sponsored the first in-service teacher training program on vocational guidance.
1960	The Ministry of Education assigned the Information Service Program to function as the coordinator of guidance activities by creating the Guidance Clearinghouse. The aim was to work collaboratively with professionals with background and education in guidance to promote and develop guidance activities in schools throughout Thailand.
1960	Several secondary schools throughout Thailand had started school guidance programs by this time. The position of Guidance Supervisor for Thailand was established by the Ministry of Education.
1960	The Ministry of Education established a scholarship program to send faculty abroad to study guidance.
1960	The Department of Labor (krom-rang-ngam) actively provided guidance services to the public to assist individuals with job selection and job problems. Staff presented workshops at schools and universities for students on career selection and how to prepare for jobs. *Dictionary of Occupational Titles* was published.
1961	The Faculty of Education at Chulalongkorn University offered the first Master s degree in Educational Psychology and Guidance.
1962	The College of Education at Prasarnmit (Srinakharinwirot University) offered training for teachers to become school guidance teachers.
1962	The Ministry of Education established a committee to assist more schools in starting or expanding guidance programs.
1964	The College of Education at Prasarnmit (Srinakharinwirot University) offered the first Specialist in Guidance program for individuals with B.S. degrees.
1965	The Committee of Educational and Vocational Guidance recognized the need for more guidance teachers in schools and proposed that the Ministry of Education provide more positions for school guidance.
1965-70	Information Service Program offered seminars for administrators and teachers to promote guidance programs in secondary schools throughout Thailand.
1968	The Ministry of Education developed a plan to expand guidance services to all secondary schools in Thailand within five years. At the same time a committee was established to develop testing and inventories to use in guidance programs.

1972	The Ministry of Education established a Division of Educational and Vocational Guidance (kong-na-naw-karn-suk-sa-la-a-chip) to be responsible for all guidance programs in Thailand.
1974	The first Career and Information Week in Bangkok was conducted by the Division of Educational and Vocational Guidance.
1974	The Japanese Association of Vocational Guidance invited key personnel guidance specialists from Thailand to go to Japan to participate in a seminar. This was the first documented attempt of international networking between Thai personnel and individuals from other countries.
1975	The Department of Curriculum and Instruction Development (krom-wi-cha-karn) changed the name of the Division of Educational and Vocational Guidance to the Center of Educational and Vocational Guidance (soon-na-naw-karn-suk-sa-la-a-chip). This center is know among guidance professionals as Soon-na-naw .
1976	The Guidance Association of Thailand (sa-ma-kom-na-naw-hang-pra-ted-tai) was established to exchange knowledge and experience among guidance professionals; to promote research in guidance; and to encourage and support guidance programs in educational settings.
1980	The Career and Information Week, conducted by the Center of Educational and Vocational Guidance, was extended to every province in Thailand.
1982	Crisis Hotlines were started to assist individuals with current issues (i.e. suicide, rape, depression, runaways).
1980-85	College and university graduates during this time had difficulty finding jobs in government settings. And, they had not been trained to work in the private sector. College graduates often took jobs for which they were overeducated and undertrained. As a result, secondary schools increased their efforts in career and vocational guidance.
1985-present	The development and growth of Thailand from an agricultural economy to an industrialized economy caused considerable migration in Thailand. This migration affected families, living conditions and quality of life. The resulting changes in traditional Thai customs created issues and concerns and a need for more counseling services.
1987	The first documented guidance services in private secondary schools in Thailand were initiated.
1988	The Department of Secondary Education developed model projects in selected schools to improve the quality of guidance services in secondary schools.
1992	The Department of Secondary Education established a program to expand and improve guidance services to all secondary schools. Guidance teachers, without guidance and counseling background, were taught basic skills and how to implement guidance programs.

1994-96 The Department of Secondary Education funded guidance centers in each province of Thailand to serve as resource centers for guidance teachers in secondary schools.

COUNSELING IN THAILAND

The number of counselors offering services in Thailand does not match the needs of today's society. Currently, there are approximately 180 psychiatrists registered as members of the Association of Psychiatry, and 260 psychologists registered as members of the Association of Psychology. Nearly 400 social workers are employed by government social services while approximately 2800 guidance workers in public secondary schools. There are no accurate numbers available for the number of guidance workers in elementary or private schools (R. Sangjitpan, personal communication, July 20, 1995). Clearly, the 3700 documented mental health professionals cannot adequately provide services to the 59 million residents of Thailand.

Counseling services are offered in only a few mental health clinics in highly populated areas and no counseling services currently exist in business settings. Mental health counseling in Thailand is not coordinated, nor is it tied to a professional approach or standards. There are several private organizations and government programs that offer some counseling services and serve as referrals for school guidance workers. These include: Guidance Association of Thailand, Mental Health Hospitals, Behavioral Research Institute, Tests and Measurements Institute, Mental Health Center, Department of Labor, Association of Psychology, Association of Mental Health, Association of Education, and the Association of Psychiatry. Although these organizations provide consultation for guidance personnel, they do not provide the comprehensive resources needed to address the developing needs of Thai society.

Despite this gap in mental health resources, counselor education programs in Thailand continue to emphasize guidance instead of counseling in their training programs. Counseling programs are not providing sufficient training in current issues such as AIDS counseling, suicide prevention, teenage runaways and family problems. As a result, counselors are not adequately prepared to counsel individuals about these concerns and are more comfortable providing information and advising services.

One reason that counselors are not being appropriately educated is the shortage of faculty teaching in counselor training programs, and a shortage of faculty specifically trained in counseling. In Thailand, people with limited education in counseling and psychology are frequently asked to assume greater responsibility than their training allows (Bhanthumnavin, 1990). Individuals trained in one field are often asked to teach in other areas. For example, someone with a degree in educational psychology might be asked to teach basic counseling skills. Most Thai counselor educators and psychologists are overworked and asked to assume many responsibilities that have nothing to do with their training. In many graduate programs, instructors who hold a Master's degree are teaching in Master's programs. In addition, adequate budgets have not been designated to initiate new programs or expand existing counselor education programs.

Counselor professional standards are only beginning to be addressed in Thailand. Counselor education programs in Thailand have made efforts to match western accreditation standards in development of curricula, but have made adaptations to the Thai universities. To this date, there are no certification requirements, licensure laws, malpractice insurance or ethical standards adopted by counselors or counselor education programs in Thailand. Some programs and associations are beginning to review professional standards and address these issues.

CULTURAL RESPONSES TO GUIDANCE AND COUNSELING

It has been difficult to establish counseling as a profession in Thailand, despite an apparent demand for counseling services and official government support for the implementation of guidance programs. The slow implementation of counseling programs is partially due to the attempts to incorporate western-based counseling and therapy into Thai culture. Western ideas of guidance and counseling, such as finding answers for yourself and making your own decisions, do not blend well with traditional Thai ways.

Traditionally, Thais are taught to respect all people in positions of authority. Religion, official position, and age are the three most respected sources of social status. When individuals go to talk to a person in authority, they expect to get advice or suggestions. Buddhist monks are respected as leaders of the community and people often asked them for assistance in solving problems. Dependence on monks to address issues is decreasing, but some Thais still address their concerns to them. Teachers are respected as experienced and educated persons who can help find answers to anything from an academic question to a personal dilemma. Also, it is assumed that older people have gained wisdom from their life experiences and will be able to provide advice and suggestions to any query.

When such western-based counseling theories as client-centered, behavioral, and cognitive were introduced in Thailand, they received mixed reactions. Both the direct and subtle demands for self-disclosure embedded in these theories are very threatening to Thais. When working with Thais, it is important not to be too confrontive or emotionally intense at the beginning of the relationship. But, a direct counseling style is preferable to a non-direct one after the counseling relationships is established. These nuances have not been easy to integrate into Thai culture. Counseling theories still need to be refined and re-defined for use in Thailand. Some authors have suggested that outreach counseling might be the best approach to counseling in Thailand (Pratomthong & Baker, 1983).

To more fully understand the difficulty of implementing western counseling methods into Thai culture, one must look at how questions and concerns are typically handled in Thailand. Thais who have problems usually consult with monks, family members, friends, community leaders, fortune tellers and columnists in the daily newspapers. These helpers usually do not have any formal training in counseling, but do provide sympathy and understanding as well as give advice (Pratomthong & Baker, 1983). People in Thailand go to these individuals expecting answers that will reduce the stress and tension in their daily lives, help them feel hopeful, and help them take steps to prevent future problems.

For example, some Thais believe that fortune tellers can predict the future and can find out how past events are causing present difficulties. Fortune telling has a long history in Thailand and many individuals still value their advice-giving. It is also common for Thais to write to newspaper and magazine columnists expecting answers for personal and sexual problems. Recently, there has been a new development: call-in radio and television shows which provide answers to similar questions and concerns. Questions are addressed to all of these individuals about such issues as parenting, personal and marital relationships, sexual dilemmas and emotional concerns such as guilt, loneliness and depression.

Traditions have and are affecting the attempts to implement mental health services in Thailand. Since Thais depend on monks, elders, family and fortune-tellers, individuals are not eager to seek the services of helping professionals. The concepts of mental health counseling are new to Thais and, to this date, have not blended well with family and societal traditions. However, several current societal issues point toward change.

CURRENT SOCIETAL ISSUES

Changing Family Patterns

As Thai society is transforming from an agricultural economy to an industrialized economy, the family is changing to a more nuclear structure (Wongsith, 1994). In the past, three or four generations of Thai families lived together as an extended family unit. These multi-generational households are becoming less common in contemporary Thai society (Podhisita, 1994). In the 1990s, family patterns began to change. Arbhabhirama (cited in Muscat, 1994) stated:

> The development process has brought great pain to Thai people. The wide spread migration from rural to urban areas, or from urban areas to foreign countries in search of gainful employment has led to separation of families. Social scientists in this country (Thailand) have observed an increasing number of family breakdowns. The Thai extended family of three generations living under one roof, with some members working and living away from home is being challenged. (p.286)

These changes are influencing parent-child, husband-wife, and sibling relationships in several ways. Divorce rates are increasing, placing hardships on children and women. Typically, Thai men, once divorced leave the family and the full responsibility of raising the children falls to the mother. Frequently, both parents and children work to have enough income to live adequately. Parents are spending less time with their children and sometimes one parent moves to another city to take a better job or further their education.

Overall, time with family members is decreasing in both rural and urban areas. In rural areas, the relationships among family members and relatives remain close because many relatives reside in the same community. However, it is common for one parent to take a job in another city for economic reasons and be away from home for extended periods of time. In urban areas, changes in family patterns are magnified by the traffic congestion in Bangkok and other large cities that prevents family members from visiting as frequently as in the past. Thai families accustomed to multi-generations being around most of the time must adjust to the new patterns of living. Family member needs for psychological and emotional closeness are not being met in the same way as in the past. This lack of closeness to family is intensified in urban areas where people do not know each other or have only superficial relationships.

Changing Role of Women

Since 1975, the Thai government has increased its attention on the development of women. In the past, although the important roles of women as wife, mother, member of the labor force and citizen were recognized, women's affairs and their development were not included in the National Development Plans. Currently, Thai women are leaders contributing to the economic growth of the country. They hold key positions as politicians, local administrators, lawyers, managers, and farmers. Recently, the Thai government identified several goals to help Thai women develop their full potential. These policies include such components as: physical, mental, emotional and intellectual development; aptitude; development of talent; and ethical treatment. These efforts are directed to all women in Thailand including those who are economically and educationally disadvantaged.

This change in roles from housewife to career woman has created conflicts. Thai women are expected to increase their responsibilities, by maintaining their role as mother and organizer of the home while pursuing a career. Thai women tend to feel responsible for both roles and feel guilty if they do not succeed as both housewife and career woman. These dual

responsibilities have created considerable stress for women. Support systems are needed to assist women in managing these two roles.

Prostitution

The phenomena of the commercial sex industry in Thailand has received extensive coverage and study since the HIV/AIDS epidemic began in 1985 in Thailand. The obvious threat of HIV infection to the men patronizing sex workers, the sex workers and the wives of the men is causing great concern. Even though prostitution has a long history of being integrated into Thai society, it is reluctantly accepted. Until the AIDS epidemic, both female and male prostitution existed in Thailand but was not discussed among Thais. With the advent of AIDS, it became necessary to document the history and prevalence of prostitution. Estimates of the number of prostitutes varies, but the latest documented figures indicate that there are from 200,000 to 500,000 female prostitutes and approximately 100,000 male prostitutes (Brummelhuis, 1993). Whatever the exact numbers, prostitution and the resulting threats to health point to the need for sex education including the consistent use of condoms.

Several researchers report that individuals typically enter the life of prostitution at an early age for economic reasons and return to life in their family or village by their late twenties (Brummelhuis, 1993; Des Jarlais, et al., 1992; Ford & Saiprasert, 1993; Nopkesorn, Sweat, Kaensing & Teppa, 1993). Most prostitutes contribute money to their parents to help rescue them from debt and see this as an expression of gratitude toward them. There is little perception of stigma toward former prostitutes and they are accepted back into their homes because of their wealthy status (Nopkesorn, et al., 1993). Prostitution is viewed as a temporary occupation and prostitutes return to normal life seemingly without great psychological or social difficulty. The period as a sex worker is often used to gain access to resources and the work itself is not necessarily an impediment to a future career. These attitudes toward prostitution vary in different districts in Thailand.

A double standard about sexual behavior for men and women contributes to the use of prostitutes in Thailand. The cultural ideal of virginity for females is a primary factor in creating male demand for prostitutes. Young Thai men commonly have their first sexual experience by patronizing a commercial sex worker (CSW). It is also common for Thai men to continue to patronize CSWs throughout their adult life whether they are single or married. In a recent survey of Thai men, 75% indicated they had sex with CSWs on a regular basis (DEEMAR, 1990). In one study the mean age of the first commercial sex experience was 17 and their was virtually no difference in the age of initiation of commercial sex activity by occupational class (Havanon, Bennett & Knodel, 1993). Almost all Thai men view having sex with prostitutes as socially acceptable behavior. They see it as a way to meet their basic sexual needs, avoid corrupting other women, avoid the responsibilities of premarital sex, and as a way of adding variety to married life.

HIV/AIDS

Thailand is engulfed in an AIDS epidemic. The first case of AIDS was reported in 1984 and the disease has since spread among intravenous drug users (IVDUs), commercial sex workers (CSW), male customers of CSWs, and to the wives of these men. The virus has spread rapidly among different population groups including adolescents in every province. The Thai Red Cross currently estimates that there are 740,000 HIV-infected individuals in the population. Experts predict that by the year 2000 up to four million Thais will be infected with HIV (World Health Organization [WHO], 1994). If these predictions are true, two-thirds of all deaths in Thailand will be AIDS-related by the end of the decade. As AIDS has spread to wider and wider

circles, the impact of AIDS has far-reaching social ramifications. The emotional and medical costs of the epidemic have just started.

Although, the Thai government has given a high priority to the problems created by AIDS, there is a lack of trained counselors to assist in this effort. Official positions have not been adequately designated. Instead, professionals such as nurses, doctors and social workers are given these additional responsibilities. These duties are often thrust upon individuals who are already overburdened in their work and are reluctant to take on this new assignment (Ungphakorn & Sittitrai, 1994). This is particularly true in hospitals and health clinics in heavily populated areas. As HIV/AIDS continues to affect all communities in Thailand, prevention, education and counseling programs need government support, adequately training staff and integrated community programs.

Adolescents

Another issue of increasing concern in Thai society involves the problems of adolescents in a time of rapid social and economic change. As the country moves from an agricultural to an industrialized society, people's values and lifestyles tend to move toward greater individualism, materialism, and consumerism. Adolescents are caught up in this transition and conflicts between traditional and progressive values exist. The question today is: "to what extent can Thai adolescents still be obedient and dependent on their parents and to what degree can they be assertive and independent". Wongsith (1994) stated that "nearly two thirds of Thai children today have too little respect for their parents" (p.406).

Five-Year Plans on Children and Youth Development have been implemented and are a part of the National Economic and Social Development Plans. They have identified the following major problems that exist among youth: 1. deficits in physical, mental, health and nutritional well-being; 2. social, cultural, moral and political problems; 3. failure to adequately develop their intellectual capacities; 4. lack of occupational preparation; and 5. children in especially difficult circumstances including those who are: disabled, abused, exploited, abandoned, participating in criminal behavior, engaging in prostitution and using drugs (Human Resource Planning Division [HRPD], 1994).

These issues identified by the government are of great concern to parents, educators, institutions and organizations who are responsible for adolescents. Additional at-risk behaviors include teen suicide, teen run-aways, school drop-outs, and teen sexual behavior. Even though, Thai government organizations and non-government organizations (NGO) are taking active roles in addressing these issues, more prevention projects and treatment plans for this population are needed.

Elderly

There is a fast-growing elderly population in Thailand. The number of Thai people over the age of 60 will increase from 5 percent of the population in 1980, to 9% by 2010, and 13% by 2020. The aging population is a result of both a rapid reduction in fertility rates and better medical treatment for older people (HRPD, 1994).

The increasing number of elderly people coupled with changing living patterns of Thai families are creating problems in elder care. Traditionally, in Thai society the elderly stay with their children. In the Thai family, the elderly serve as advisors on important decision making and assist with some household chores (Chayovan, Wongsith, and Saengtienchai, 1988). This pattern of the elderly staying with their children is changing due to economic pressures and changing living patterns. Frequently, adult children must move from their home

community to find a job that will provide sufficient income. When they move they usually cannot find affordable housing for extended families. Wongsith (1994) stated:

> .....rural Thailand has begun to face problems related to the elderly segment of its population. The problems stem not from the population s age structure per se but rather from the out-migration of working-age people, which in many families leaves behind only the old and the young. One problem is a lack of sufficient welfare programs for the elderly in rural areas. (p.379)

As socioeconomic pressures increase, elder care is changing. Public nursing homes have existed in Thailand for over a decade, but attitudes about them are negative. The homes are not adequately staffed or maintained. Therefore, the elderly frequently choose to live alone rather than go to a home for the aged (Wongsith, 1994). Either living alone or in a nursing home causes psychological difficulties for both parents and adult children. Elderly parents who are not taken care of by their children often feel rejected, abandoned, hurt, angry and depressed. Adult children feel guilty and shameful for failing to care for their aging parents. As socioeconomic pressures continue, these issues will increase for Thai families. Until recently, the Thai government emphasized that it is the responsibility of the family to provide care for elderly members. Currently, the government is working on social security plans that will provide financial assistance for the elderly and predict that this assistance will be implemented by the year 2000.

FUTURE OF COUNSELING IN THAILAND

The future of counseling in Thailand is uncertain. We cannot accurately predict what will evolve, but we can offer our opinions on what is needed in the next few years. Traditions are changing in Thailand. As people become more educated and gain more exposure to western culture through the media, individuals are becoming more independent and relying less on Thai traditions. These changes are creating a continuum of behavior among Thais from maintaining tradition to placing less emphasis on the respected sources of social status. In the future, many Thais may depend less on fortune-telling, radio and TV shows, newspaper columnists and visiting monks for advice. As they depend less on such traditional resources, individuals will need someone to listen to their psychological concerns. Professional counselors would be an appropriate alternative, particularly if they have received adequate training.

Some possibilities for expanded services include:

1. Expand guidance and counseling services in educational settings.

Parent education, family counseling, and counseling for children suffering from abuse, neglect, divorce and disabilities are badly needed. In secondary schools, efforts need to be made to address school drop-outs, sex education, drug abuse, suicide prevention, conflict resolution and career education. Also, emphasis needs to be placed on involvement of parents in schools. In higher education, both the academic and personal side of each student needs to be addressed. More emphases should be placed on career counseling, pre-marital counseling, sexual counseling, and AIDS prevention efforts. Guidance services could also be expanded to non-school settings to assist people who are not able to attend schools to improve their quality of life.

2. Provide counselor training for Buddhist monks.

Buddhist monks have a long history, respected position and frequently serve as listener and giver of advice to Thais. If they received counselor training, they could continue in their

respected role, utilizing their position and their training to assist with the increasing psychological concerns in Thai society.

3. Expand Hotlines.

Hotlines on suicide, sexual problems, child abuse, sexual abuse, and AIDS are becoming a prevalent practice in urban Thailand. This practice seems beneficial and is meeting the needs of adolescents and adults. We expect that these services will increase and encourage both public and private support of such efforts.

4. Develop counseling programs in Business

The Eighth National Economic and Social Development Plan of the Thai government states that more attention will be paid to the development of human resources. These efforts include training in the workplace, employee inefficiencies and improvement of employee benefits. We suggest that employee assistance programs be implemented as a part of this plan to address the needs of Thai workers.

5. Support for counselor education programs to address current societal issues

All of the current societal issues identified earlier in this chapter (elderly, adolescents, women, HIV/AIDS, prostitution and changing families) need attention by professional counselors. Counseling services for these populations need to be coordinated, developed and implemented. The current lack of counseling services is placing a hardship on Thai society. Government support for training programs in these areas would assist educators and counselors in their efforts to expand counseling services to serve the needs of these groups.

6. Expand research in guidance and counseling

Research in guidance and counseling and related fields in social science needs to be funded and supported. Such research will provide data to help provide guidance and counseling professionals to initiate new programs, evaluate existing programs and to determine the effectiveness of different counseling approaches with Thais. This research should help Thais develop a theory of counseling that is appropriate and consistent with the culture.

7. Develop counseling as a profession

The Guidance Association of Thailand needs to work collaboratively with counselor education programs in the universities to establish plans for the training of professional counselors. Issues of standards, licensure, certification, legal issues and ethical considerations need to be a part of these plans. These efforts should then be presented to the Thai government for consideration. If these plans become a part of the National Economic and Social Development Plan and supported by the government, the professionalization of counseling in Thailand will move in a positive direction.

Many counseling related-issues need to be addressed in Thailand, those we have discussed, and others we cannot foresee. As the future unfolds and the world becomes smaller, more global, more technological and more multicultural, the demands and stresses on individuals will increase. A thoughtful and planned approach is needed to address the complexity of issues facing the future of guidance and counseling in Thailand.

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